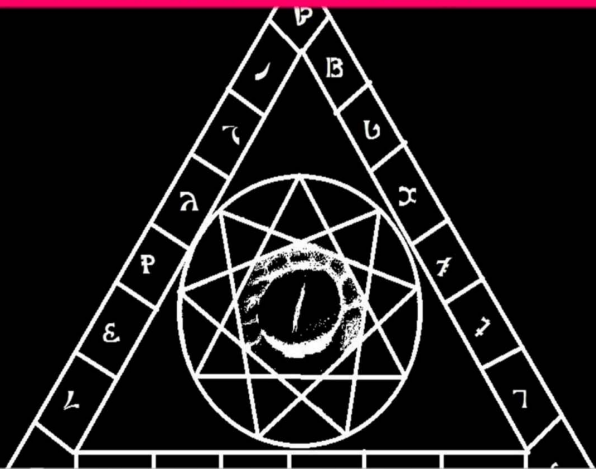


The Sevenfold Mystery

MICHAEL KELLY



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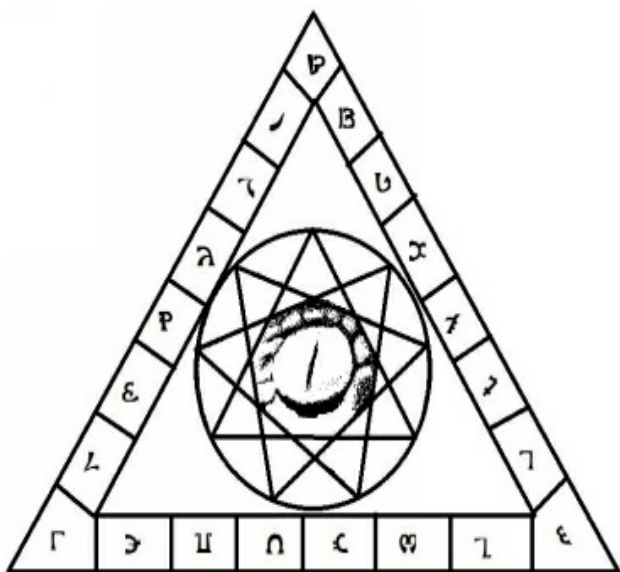
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THE SEVENFOLD MYSTERY



by Michael Kelly

A Publication of The Apophis Club

For the Folk of the
Apophis Academy and the
Draconian Circle and with
cordial thanks and respect
to the shade of Dr John
Dee.

This book is especially
dedicated to Manon and
Shaagar, who have
translated so many of the
Apophis Club titles into
Spanish.

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THE LEGACY OF DR DEE

The so-called 'Enochian' or 'Angelic' system of magic outlined in the diaries and papers of the Elizabethan genius Dr John Dee has enthralled, fascinated and befuddled occultists since the Hermetic Order of the Golden Dawn incorporated it into their eclectic blend of ritual magic in the closing years of the Nineteenth Century.

Of course, the Enochian magic of the Golden Dawn was very, very different from the Enochian magic of John Dee and his roguish skryer Edward Kelly. MacGregor Mathers, who developed most of the Order's rituals and knowledge papers, tried to integrate it with the rest of the Order's conglomeration of magical rituals, introducing elements of Qabalah, astrology and Tarot symbolism with the

Enochian source material. Some of the Enochian papers – such as the *Heptarchia Mystica* – were simple ignored altogether by the Golden Dawn. Some of the Enochian words and names were used in the grade rituals of the outer Order, but the full corpus of the Enochian system was reserved for the inner Order, the *Roseae Rubae et Aureae Crucis*. To quote Israel Regardie, who chronicled the Order's rituals and publications in his massive tomes, the Enochian system was considered to be quite literally Angelic in origin, and was viewed as “the jewel in the Golden Dawn's crown”.

Most occultists since that time have tended to follow the Golden Dawn's approach to Enochian, primarily because that was the system which was available to them, published first in Aleister Crowley's *Equinox* and later in Regardie's

volumes. Therefore, Enochian has accrued to itself the reputation of a very secret and sacred and powerful system of magic, something which is very volatile and dangerous to use and which at all costs must be approached by proven Adepts only. This attitude is rooted in the Golden Dawn's reservation of the material to its inner Order and the insistence upon the Divine providence of the system.

But Enochian magic has not stood still, it has grown and changed and undergone various metamorphoses over the years. Crowley published his utterly sublime *The Vision and the Voice*, recounting his experiences in the Æthyrs, which changed the philosophical underpinning of Enochian forever, introducing several models and new currents which still ride the crest of modern magic. The Schuelers took the basics of the Golden Dawn model of Enochian and

reworked it into an entire magical system in its own right. The philosophical and practical bases of Enochian magic have been advanced and transformed in the crucibles of the Church of Satan and the Temple of Set.

Enochian has played a large role in my own magical history as well. Not only because it's a fascinating system, but also because of my fascination with Dee as a person. As such, it has necessarily been one of the things that has contributed to the developing philosophy and practice of The Apophis Club. This book therefore seeks to provide a text book suitable for the Club and other interested Initiates, adapting our curriculum of Work to an Enochian flavour.

The book is divided into several sections, which will cover the following subjects:

1. The first section will contain the basics of the five main components of Enochian magic: the tools of the Art; the *Heptarchia Mystica*; the four Watchtowers; the Angelic Calls and the Enochian language; the thirty Æthyrs. These will be presented in summary form for easy reference, without any philosophical or practical instruction at this point.
2. The second section will discuss John Dee and Edward Kelly and the origin of Enochian.
3. The third section will examine in turn the various claims that others have made about Enochian and the ways it has been adapted by many hands. Some of these adaptations will be adopted, some will be rejected, and others will be at the reader's discretion.
4. The fourth and largest section

will be the grimoire section of the book. Here, the various parts of Enochian magic will be woven into a coherent, whole system, organised according to the Seven Heads of *Vovina*, the Stooping Dragon, who will arise in power in the consciousness of the Initiate through this Work. Be warned: this section contains real, transformative practices which are **not** for dilettantes and may turn your life on its head!

5. The fifth section is an appendix which explores some controversial additional material which people of a certain disposition may like to explore more thoroughly, but which is incidental to the main curriculum.

There is tremendous power to be found in this book and the Work it contains and it is my ardent hope that it

will be as useful and transformative to others as it has been to me. I make no apologies for sacred cows slaughtered along the way, nor for necessary innovations. This is a book for progressive magicians, not Elizabethan purists. And I really do believe – for reasons that will become apparent – that John Dee would approve of the progress that has been made and that time has not stood still.

I

**THE CORE
STRUCTURE OF
ENOCHIAN
MAGIC**

The Tools of the Art

When John Dee and Edward Kelly commenced their long series of conversations with Angels, they were instructed to make a set of ritual tools which would facilitate the Work. These are described below, and illustrated where appropriate.

The Holy Table

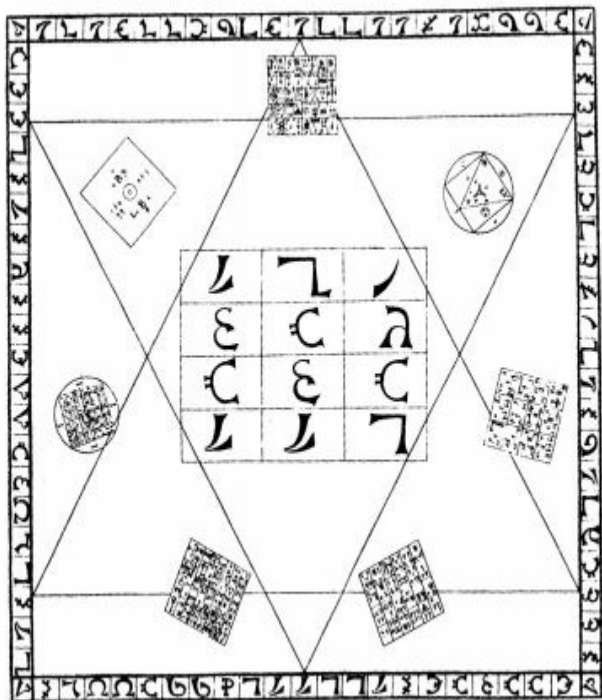
They were instructed to construct a holy table as their altar. This was made of laurel wood and stood thirty-six inches tall. The top was square, also thirty-six inches to a side, so the table was cubic in shape.

Upon the surface of the table is an image of a hexagram, upon which seven talismans are carefully positioned. (It is not clear from Dee's

papers whether these talismans were independent objects which were placed upon the table, or whether they were painted upon its surface. I suspect in practical terms it doesn't matter.)

In the centre of the table are twelve large Enochian letters, arranged in a magic square, and other Enochian letters are written around all four sides of the table as a border. These letters (and those in the centre) are derived in a complex manner from the names of the Kings and Princes of the *Heptarchia Mystica*. This grounds the table in the sevenfold Mystery of the Enochian system and links it to the Work.

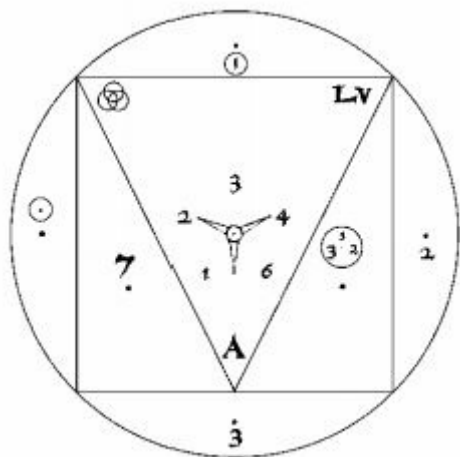
The table's design appeared as follows:



The Enochian alphabet and *Heptarchia Mystica* are detailed later in this first section of the book. Close up details of the seven talismans placed (or painted) upon the table now follow. These are attributed to the Planets and the Kings and Princes of the *Heptarchia Mystica*:

The Ensign of Venus, attributed to King Baligon and Prince Bornobo:

The Ensign of Sol, attributed to King Bobogel and Prince Befafes:



The
 Ensign of Mars, attributed to King
 Babalel and Prince Butmono:

G 23 B ✠	m · 30 q B · 9 · d · 4 ·	q · q · q Q B o · g og
f B 30 G 33 · A	✠ — ✠ B A — 9 O	E. B get h go
5 b C ↪	d2 id f b 2A	L b 30 pp
V b H 9 22	q · q · q Q b a	L b 25 d

The Ensign of Jupiter, attributed to King Babalel and Prince Butmono:

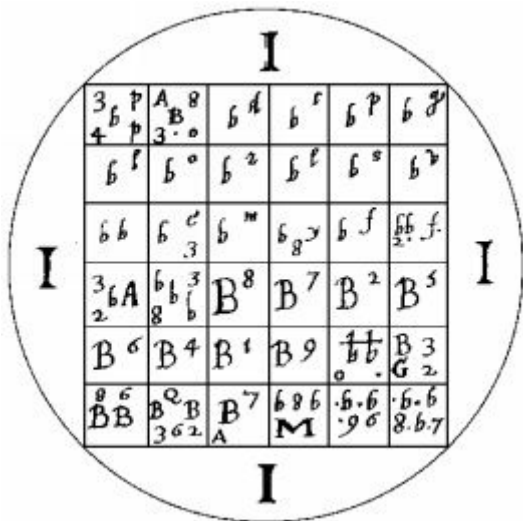
2 bb 2	b b ▽ o	537 bbb	b B G n	T.13 bbb	b j
v.2 B	o 4 BB	B 14 n	bb,b P.3.	b GO	bb C:v 3
8 e b	Q.0 b 7 b	∞ 5	q q b 3	q.9 B	L ^{b.} ₈
g030 B	9.3 b b	q q 5 bb	d T b A	7.2 b.B	BB Λ. 8 3

The

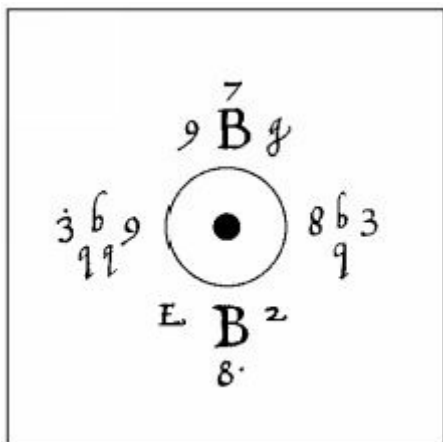
Ensign of Mercury, attributed to King Bnaspol and Prince Brorges:

g D 2 g							
o p B g 8							
BB b 8							
M b 99 L							

The Ensign of Saturn, attributed to King Bnapsen and Prince Bralges:



The
 Ensign of Luna, attributed to King
 Blumaza and Prince Bagenol:



The means by which these

strange talismans were designed is not recorded in Dee's surviving papers, though we do know their attributions.

During ritual work, the table was covered over with a cloth, so these fantastic decorations were not actually seen!

The Sigillum Dei

Æmeth

This extraordinarily complex talisman, whose name means 'the Seal of the Truth of God', was inscribed upon a wax disc. Its design emphasises the importance of the number seven in Enochian magic. The many names upon it are derived according to many complex rules, but the core names are those of the Planetary Angelic powers of the Qabalah: Zaphkiel – Saturn; Zadkiel – Jupiter; Cumael – Mars; Raphael – Sun; Haniel – Venus; Michael – Mercury; Gabriel – Moon.

The Seal is illustrated overleaf. Upon its reverse was written the Hebrew Name of Power **AGLA**, which stands for the words 'Ateh Gebor Le-Olahm Amen', meaning 'Thou Art Mighty Forever, O Lord'.

The Seal has survived through the centuries and is now in the possession of the British Museum, where it can sometimes be seen on display.

The Seal was placed upon the Holy Table, underneath the cloth, and the shewstone (described shortly) was then placed upon it, the idea being that whatever visions were received therein would be founded upon Truth.

Dee and Kelly were also instructed to make four smaller versions of the Seal and to place one of these beneath each of the legs of the Holy Table, raising it up and insulating it from earthly matters.

where Dee too directly saw and heard phenomena, however.

The shewstone was placed in its stand in the centre of the Holy Table, directly on top of the Sigillum Dei Æmeth.

There was more than one shewstone used over the course of the workings, and one of them was received by apparently supernatural means from the Angels, as a direct 'apport' (the sudden, inexplicable presence of a material object in a place where it previously was not).

One of the most interesting of Dee's skrying stones, however, was an obsidian mirror, allegedly of Aztec origin, said to have been one of the 'smoking mirrors' in which Tezcatlipoca, the Aztec version of the Prince of Darkness could be contacted.

The Ring

Dee wore a ring during his Enochian work, the design of which was given to him by the Angels, and which was said to have been the same design of ring that the legendary magician King Solomon wore when he conversed with spirits and worked his sorceries.



The ring was made of gold and the name of the Angel Pele which is upon it means 'Worker of Wonders'.

The Heptarchia Mystica

Heptarchia Mystica is the earliest of the several philosophical constructs which constitute Enochian magic. As we have seen in the previous chapter, it was the basis for the names and designs which appeared upon the Holy Table and the Sigillum Dei Æmeth. However, it remains one of the least used and least understood parts of the Enochian system, for the simple reason that the Golden Dawn chose to ignore it entirely, and thus it has been left out of most treatments on the subject which have appeared in their wake (with the exception of a few more recent publications which have endeavoured to go back to Dee's original concepts instead of the Golden Dawn revisions).

Before I proceed to describe the *Heptarchia Mystica* and the other

components of Enochian magic, I will declare from the outset that this is an **overview**, not a detailed account. I will provide enough information for any reader to put The Apophis Club's Enochian curriculum into practical use. But I will not be explaining the minutiae of how every single name is calculated and cross-referenced as it is not necessary for these practical purposes. There are some excellent books in the 'Further Reading' lists which do an admirable job with the minutiae and any serious student will wish to consult these. But there is enough information in the pages of **this** book for full practical use and philosophical understanding, which is my purpose in writing it.

The Table of the Forty-Nine Good Angels

The *Heptarchia Mystica* (which means

Angelorum Bonorum, or the Table of the Good Angels), reading from the innermost ring of letters to the outer, a total of forty-nine names can be derived, seven to each Planet, all beginning with the letter 'B'.

Readers of Renaissance magical texts will know that the people of that time had an obsessive fascination with long lists of names, and the Enochian system is particularly prone to this anal tendency. Not only are there forty-nine names on the table, but each of these has forty-two ministers attending them, whose names are in turn derived by juxtaposing the letters in complicated combinations. I will generally be restricting my comments on modern usage of Enochian by The Apophis Club to the later, practical parts of the book. But I would like to make my view clear at this point that these ceaseless combinations of letters represent a

matrix of how forces interact, generating and influencing Reality. It is a symbolic representation of the patterns and currents that sustain the universe and permit change to occur. It's good to be aware of what it represents, but symbolic is all it is: I do not for one moment believe that there exist multitudes of spiritual entities whose 'names' are generated by such absurd and arbitrary convolutions. The Enochian letters can be arranged and manipulated to describe a type of force (as can the characters of any magical alphabet – see my *Words of Power*), but it is a serious error to mistake the model for the magical process. This will be very, very difficult for some – especially beginners – to grasp, but it will be made much easier when we look at the practical applications in the fourth section of the book. For now, view this section as necessary

background information for historical perspective, to see how the system was created and has developed.

Of course, some will really want to understand the intricacies of the system and it is certainly interesting. Detailed accounts of how all the names and sub-names are generated are included in some of the books recommended for further reading at the back of this volume, far beyond the scope of this present practical manual.

For the purposes of practical Heptarchical Work, there are but sixteen names which directly concern us. The first two of these are the Angels who rule over the complete Heptarchical Work: King Carmara and Prince Hagonel. They would thus be invoked previous to any of the other Angels of the *Heptarchia*. These are described as follows:

King Carmara

A man dressed in a long robe of imperial purple, wearing a triple crown and bearing a rod with a red central grip and black tips. The banner of his Work bears an image of Babalon.

Purple is the colour of a Magus and identifies Carmara's authority as extending to at least the Sixth Head. The red and black colours of the wand are typical of the Left-Hand Path and are sacred to Set. The triple crown gives authority over Heaven, Earth and Hell, or the Otherworld, the physical world and the Underworld.

Prince Hagonel

A man wearing a short red robe, with a gold circlet around his brow. Upon his hand he bears a ring symbolic of the

Sun.

The remaining Kings and Princes are attributed to the seven classical Planets. It will be noted that according to the full Heptarchical scheme, they were also attributed to the days of the week, with a huge number of ministers and subordinates attributed to the hours of each day. These rigidly implemented systems of magical days and hours were hugely popular with Renaissance magicians. I personally regard them as so much twaddle with absolutely no basis in reality, so they are ignored in his present volume. Readers interested for curiosity's sake may find the details in the books for further reading, listed at the close of this volume. I will restrict our discussion here to the important underlying symbolism of the Planetary attributions alone.

It will be noted that the

Heptarchical Kings are regarded as the power source, which remains in its place, 'enthroned'. It is the Princes who are seen as the mobile agencies who actually go out and apply the force represented by the King. So the desired King would be called to open a channel to the required power, and the Prince then called to direct and apply that power. This is the basic hierarchy of Heptarchical magic.

The Kings and Princes of the Planets are listed below, in their proper order as given in Dee's papers. It will be noted that this order differs from the order of the planets as they are normally found in Qabalistic or astrological sources, or in the nomenclature of the days of the week. This difference will become very significant when we examine the *Heptarchia* through the perspective of The Apophis Club in the fourth section of the book, as this ordering fits the

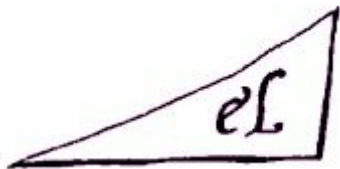
Seven Heads model very well indeed.

VENUS

King Baligon

Baligon is the same spirit as King Carmara and thus has the same appearance. Baligon is the name by which he is invoked as the King of Venus. He possesses a throne of rulership and a measuring rod. His function is to teach and order all things.

His Seal is as follows:



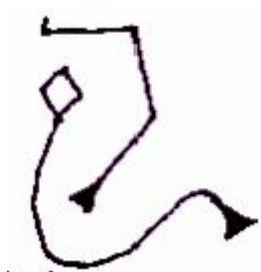
Prince Bornogo

All of the Princes appear similarly,

wearing red robes with gold circlets on their heads. This may be taken as read in the descriptions of the remaining Heptarchical Princes.

He knows and teaches the nature of metals and transmutation. He takes that which is base or corrupt in nature and makes it perfect.

His Seal is as follows:



SUN

King Bobogel

This King appears wearing a black velvet coat, with a rakish cloak slung over one shoulder. He has a velvet

cap with a black feather and silk slippers protected by platform soles. He wears a purse on a long thong slung from his neck and has a highly ornamented rapier. He has a long, well-groomed beard.

His function is to teach science, philosophy and history, bestowing wisdom and understanding.

His Seal is as follows:

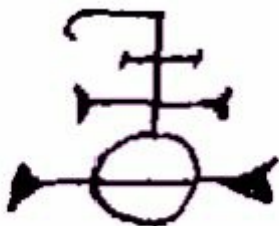


Prince Befafes

The appearance of this Prince is distinctive, in that his red robe is feathered and he walks with a limp.

He has power over the seas, causing them to swell in storms or to be still and calm. He has the power to drown or save men upon the waves.

His Seal is as follows:



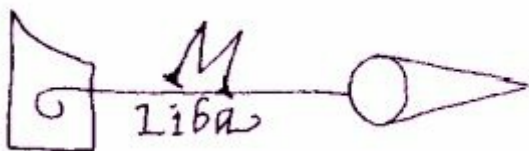
MARS

King Babalel

He wears a long white robe, its left sleeve being white and the right sleeve being black. He walks upon the water and wears a golden crown.

He draws his power from the depths of the waters.

His Seal is as follows:



Prince Butmono

He is master of all the beasts of the earth, who take their form and their nature from him.

His Seal is as follows:



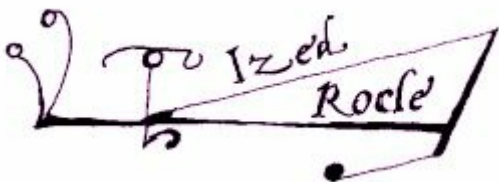
JUPITER

King Bynepor

He appears in a royal blue robe, with a golden crown.

His power is in all and throughout all, omnipresent and eternal. He sustains and sees everything and all new things have their beginnings in him.

His Seal is as follows:



Prince Blisdon

His appearance is slightly distinguished from the other Princes, as his red robes contains scintillating hues of other colours.

He reveals hidden secrets and concealed treasures and knows all of the hidden places of the Earth and beneath it.

His Seal is as follows:



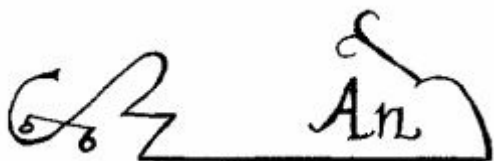
MERCURY

King Bnaspol

He wears a red robe, with a golden crown.

He knows everything there is to know about the past and all the dark, secret places of the Earth.

His Seal is as follows:



Prince Brorges

He is dressed in red as the other Princes, but he may open his clothes to reveal terrible flames issuing from his body.

He is essentially an executioner, carrying out sentence upon the guilty.

His Seal is as follows:



SATURN

King Bnapsen

He wears a long robe, with a golden crown.

He brings to light all wickedness and banishes it. He is the guardian of the gates of death.

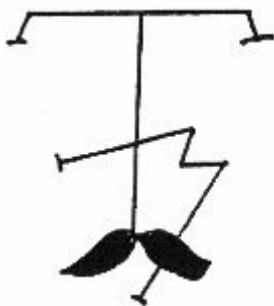
His Seal is as follows:



Prince Bralges

He teaches the secret names of all spirits, whereby they may be summoned, and reveals the invisible.

His Seal is as follows:



MOON

King Blumaza

He appears as a man in a red robe, wearing a golden crown.

He knows the Mystery of names and can tell the secret name of everything in the heavens and the earth, giving power over all creation.

His Seal is as follows:

Prince Bagenol

Prince Bagenol is the name adopted by Prince Hagonel when acting in his Lunar office. His appearance is as the other Princes, save that his robe is shorter and he bears a ring symbolising the Sun upon his finger.

He has authority over the other Planetary Kings and Princes and all the spirits of creation. Creation itself bows to his command.

His Seal is as follows:



The Elemental Watchtowers

The Watchtowers formed the basis of the Golden Dawn's utilisation of Enochian magic. If the *Heptarchia Mystica* is the Enochian version of Planetary magic, then the Watchtowers are the Enochian version of Elemental magic. The Heptarchical Angels represent the forces which move through the cosmos, creating change and establishing order; the Watchtowers represent the very substance of the cosmos, the stuff out of which we and our world are made.

The Watchtowers themselves are four tablets containing grids of letters. Each Watchtower consists of a grid of 12 X 13 squares, each containing a letter, for a total of 156[1] per Watchtower. There is one Watchtower for each of the four

classical Elements: Fire; Air; Water and Earth. These are ruled by a fifth, smaller square of 4 X 5 squares, totalling 20 letters, called the Tablet of Union and representing the Element of Spirit (or consciousness, as I prefer to call it).

Each Watchtower is further subdivided, separated into four subsections relating to the subdivisions of its Element, and a large number of names are extracted from the patterns of letters, providing a hierarchy for commanding the powers of the Elements.

The easiest way to discuss these matters will be to take a look at the Watchtowers themselves:

The Watchtower of

Fire

The divisions of the Watchtower are made evident by the slight shading

which highlights the four subquadrants. This Watchtower as a whole is the Watchtower of Fire. It will be seen that a great cross divides the four sub-sections. This cross consists of the centremost horizontal row and the two central vertical columns. This cross contains the names which rule the Watchtower as a whole.

The four sub-sections are attributed to the sub-Elements, i.e. those parts of the Element of Fire which are subtly altered by the influence of a secondary Element. This system of sub-Elements permits for a more realistic model, which emulates the ways in which reality is created through the mingling of forces, not just their raw forms.

The pattern in all of the Watchtowers is the same: the lower right quadrant is the Fiery sub-Element; the upper right quadrant is

d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	P	A	C	r	a	r

Other interpretations of the sub-Elements will suggest themselves as they are invoked in actual practice in the fourth section of the book. Each is actually a whole world unto itself, a myriad of different facets which interrelate to create manifest reality.

There is an enormous hierarchy of Elemental beings whose names are drawn from each Watchtower. Once again, this is taken to extremes and the interested reader can study the minutiae of the interplay of letters in the recommended books for further reading. But even dealing with only the essential names here will require quite a sizeable list. An explanation for the derivation of each name will be given here for the

Watchtower of Fire, and the same explanation can be taken as read when the names for the subsequent Watchtowers are listed. There is the occasional letter different from what you might expect. This is due to the aforementioned variant readings of certain letter squares. The names as given here are those that are most universally accepted and have thus accrued power to themselves through use.

The first name, which commands the entire Watchtower and its Element, is the threefold 'Secret Holy Name of God' associated with that Element. This derives from the centremost horizontal row (one of the lines of the cross which divides the sub-Elemental quadrants). Reading from left to right, the three names consist of: the first three letters; the next four letters; the final five letters. Although three words, they are always

spoken together as a single name.

Thus, the Secret Holy Name of God commanding the Watchtower of Fire is:

OIP TEAA PDOCE

Mercifully, a key to pronunciation will be provided when we look at the Enochian language.

The name of the Great King of the Watchtower is next in authority. It is derived from tracing the letters around the centre of the Watchtower in a whorl. Beginning at the fifth letter 'e' on the central horizontal row, it is then traced in a clockwise spiral till it concludes with the two centremost letters. Take a look at the squares and you'll see how the letters of the name are extracted in this fashion.

So the name of the Great King of the Weatchtower of Fire is:

EDLPRNAA

Following the King in authority are the six Seniors of the Watchtower. Their names are derived by reading from the centremost squares out to the edge of the Watchtower along each of the arms of the central cross. This yields six names, as follows for the Seniors of Fire, each one being assigned to one of the Planets (excepting the Sun, who is represented by the King):

AAETPIO - Mars

ADOEOET - Jupiter

ALNDVOD - Moon

AAPDOCE - Venus

ANODOIN - Mercury

ARINNAP - Saturn

Next follow the Sephirothic Cross Angels of Fire. The names of these Angels are derived from the

smaller crosses in the unshaded areas of the sub-Elemental quadrants. Two Sephirothic Cross Angels – a Greater and a Lesser – rule over each sub-Elemental quadrant. The name of the Greater consists of six letters, reading the unshaded cross down, The Lesser Sephirothic Cross Angel is obtained by reading the five letters across.

The Higher Sephirothic Cross Angels of Fire are collectively name **RNVU**. Their quadrants and individual names are as follows:

- RZIONR** – Fire of Fire
- NOALMR** – Air of Fire
- VADALI** – Water of Fire
- VOLXDO** – Earth of Fire

The Lower Sephirothic Cross Angels of Fire are collectively titled **NOOS**. Their individual names and attributions are as follows:

NRZFM – Fire of Fire
OLOAG – Air of Fire
OBAVA – Water of Fire
SIODA – Earth of Fire

Next in the Elemental hierarchy are the Kerubic Angels of Fire. Their names are derived from the four letters above the horizontal bar of the Sephirothic Cross in each quadrant, and to either side of the vertical bar. They are collectively known as **ZDAP** and their individual names and attributions are thus:

ZIZA – Fire of Fire
DOPA – Air of Fire
ANAA – Water of Fire
PSAK – Earth of Fire

The Archangels of Fire are discovered by adding a letter 'B' in front of the names of the Kerubic Angels, this being derived from the

initial letter of BITOM, the name for the Element of Fire on the Tablet of Union, which we will examine in due course.

The collective name of the Archangels of Fire is thus **BZDAP** and their individual names and properties follow:

BZIZA – Fire of Fire

BDOPA – Air of Fire

BANAA – Water of Fire

BPSAK – Earth of Fire

The next level of the Watchtower's hierarchy consists of the Ruling Angels of Fire. There are sixteen^[2] primary Ruling Angels, whose names are derived from the four ranks of four letters underneath the horizontal bar of each sub-quadrant's Sephirothic Cross, and to either side of the vertical bar. These sixteen names are prefixed with a letter from the

word BITOM, taken from the Tablet of Union. The letter used varies according to the sub-Element. The Ruling Angels are collectively termed **MITO** and their individual appellations are as follows:

Fire of Fire: **MADRE**

MSISP

MPALI

MAKAR

Air of Fire: **IOPMN**

IAPST

ISKIO

IVASG

Water of Fire:

TGMNM

TEKOP

TAMOX

TBRAP

Earth of Fire:

ODATT

ODIOM

OOOPZ

ORGAN

The Lesser Angels of Fire are subservient to the Ruling Angels. Their names are derived in exactly the same way, except that they do not have the prefix letter from the Tablet of Union. They are collectively termed the **AOGD** and they are named as follows:

Fire of Fire:

ADRE

SISP

PALI

AKAR

Air of Fire:

OPMN

APST

SKIO

VASG

Water of Fire:

GMNM

EKOP

AMOX

BRAP

Earth of Fire:

DATT

DIOM

OOPZ

RGAN

Finally, there are the Demons of Fire, the **OTIM**. Their names are derived in a very similar way to those of the Ruling and Lesser Angels, but in this case the letters are taken in pairs rather than groups of four. A prefix from the Tablet of Union name **BITOM** is added, rendering thirty two Demonic names of three letters each:

Fire of Fire:

MAD

MRE

MSI

MSP

MPA

MLI **MAK** **MAR**

Air of Fire:

IOP

IMN

IAP

IST

ISK

IIO

IVA

ISG

Water of Fire:

TGM

TNM

TEK

TOP

TAM

TOX

TBR

TAP

Earth of Fire:

ODA

OTT

ODI

OOM

OOO

OPZ

ORG

OAN

The Watchtower of

Air

The Watchtower of Air is constructed along the same pattern as the Watchtower of Fire, with the same sub-Elemental quadrants, the difference

being that Air is now the ruling Element. The Watchtower is overleaf.

The various names of power associated with the Watchtower of Air are discovered according to the precise same pattern. In this case, where letters are prefixed to certain names from the Tablet of Union, they are derived from the word EXARP, which is the Enochian name for the Element of Air. The hierarchy of Air is as follows:

Holy Name: **ORO IBAH AOZPI**

King of Air: **BATAIVAH**

Seniors of Air:

HABIORO – Mars

AAOZAIF – Jupiter

HTMORDA – Moon

AHAOZPI – Venus

AVTOTAR – Mercury

HIPOTGA – Saturn

Higher Sephirothic Cross Angels of Air – **AILA**:

AOURRZ – Fire of Air

IDOIGO – Air of Air

LLACZA – Water of Air

AIAOAI – Earth of Air

r	Z	i	l	a	f	A	y	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	s	a	r	o	Y	a	u	b
T	o	i	T	t	z	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
t	N	a	b	r	V	i	x	g	a	s	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	u	c	a
N	a	o	c	O	T	t	n	p	r	n	T

o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

Lower Sephirothic Cross Angels of
Air – **AAPO**:

ALOAI – Fire of Air

ARDZA – Air of Air

PALAM – Water of Air

OIIIT – Earth of Air

Kerubic Cross Angels of Air – XRYT:

XGSD – Fire of Air

RZLA – Air of Air

YTPA- Water of Air

TNBR – Earth of Air

Archangels of Air – EXRYT:

EXGSD- Fire of Air

ERZLA – Air of Air

EYTPA – Water of Air

ETNBR – Earth of Air

Ruling Angels of Air – PXAR:

Fire of Air:

PACCA

PNPNT

POTOI

PPMOX

Air of Air:

XCZNS

XTOTT

XSIAS

XFMND

Water of Air:

AOYUB

APAOC

ARBNH

ADIRI

Earth of Air:

RABMO

RNACO

ROCNM

RSHAL

Lesser Angels of Air – **ACOA:**

Fire of Air:

ACCA

NPNT

OTOI

PMOX

Air of Air:

CZNS

TOTT

SIAS

FMND

Water of Air:

OYUB

PAOC

RBNH

DIRI

Earth of Air:

ABMO

NACO

OCNM

SHAL

Demons of Air – **RAXP:**

Fire of Air:

PAC

PCA

PNP

PNT

POT

POI

PPM

POX

Air of Air:

XCZ

XNS

XTO

XTT

XSI

XAS

XFM

XND

Water of Air:

AUB

APA

AOY

AOC

ANH

ADI

ARB

ARI

Earth of Air:

RMO

RNA

RAB

RCO

RNM

RSH

ROC

RAL

The Watchtower of

Water

The Watchtower of Water follows the same pattern as the other Elemental Tablets and its hierarchy of names is derived the same way. The prefixes are from the word HCOMA.

Holy Name: **MPH ARSL GAIOL**

King of Water: **RAAGIOSL**



T	a	O	A	d	u	p	t	D	n	i	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	p	s	N
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
m	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	L

Seniors of Water:

LSRAHPM – Mars

SAINOV – Jupiter

LAOAXRP – Moon

SLGAIOL – Venus

SONIZNT – Mercury

LIGDISA – Saturn

Higher Sephirothic Cross Angels of
Water – **IONM**:

IAAASD – Fire of Water

OBGOTA – Air of Water

NELAPR – Water of Water

MALADI – Earth of Water

Lower Sephirothic Cross Angels of
Water – **AAOO**:

ATAPA – Fire of Water

AABCO – Air of Water

OMEBB – Water of Water

OLAAD – Earth of Water

Kerubic Angels of Water – **NTTM**:

NLRX – Fire of Water

TAAD – Air of Water

TDIM – Water of Water
MAGL – Earth of Water

Archangels of Water – **HNTTM**:

HNLRX – Fire of Water
HTAAD – Air of Water
HTDIM – Water of Water
HMAGL – Earth of Water

Ruling Angels of Water – **AKOM**:

Fire of Water:

AXPCN **AVASA**

ADAPI **ARNIL**

Air of Water:

CTOCO **CNHDD**

CPAAX **CSAIX**

Water of Water:

OMAGM

OLEOC

OVSSN

ORVOI

Earth of Water:

MPACO

MNDZN

MIIPO

MXRNH

Lesser Angels of Water – **XTIP:**

Fire of Water:

XPCN

VASA

DAPI

RNIL

Air of Water:

TOCO

NHDD

PAAX

SAIX

Water of Water:

MAGM

LEOC

VSSN

RVOI

Earth of Water:

PACO

NDZN

IIPO

XRNH

Demons of Water – **MOKA:**

Fire of Water:

AXP

ACN

AVA

ASA

ADA

API

ARN

AIL

Air of Water:

CTO

CCO

CNH

CDD

CPA

CAX

CSA

CIX

Water of Water:

OMA

OGM

OLE

OOC

OVS

OSN

ORV

OOI

Earth of Water:

MPA

MCO

MND

MZN

MII

MPO

MXR

MNH

The Watchtower of

Earth

The Watchtower of Earth follows the same pattern as the other Elemental Tablets and its hierarchy of names is derived the same way. The prefixes are from the word NANTA.

Holy Name: **MOR DIAL HCTGA**

o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
O	C	a	n	c	h	i	a	s	o	m	t
A	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	L	a	m	S	m	a	p
d	O	l	o	P	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

Lower Sephirothic Cross Angels of Earth – **IUSA**:

ILPIZ – Fire of Earth

UNNAX – Air of Earth

SONDN – Water of Earth

ARBIZ – Earth of Earth

Kerubic Angels of Earth – **ABPO**:

ASMT – Fire of Earth
BOZA – Air of Earth
PHRA – Water of Earth
OCNC – Earth of Earth

Archangels of Earth – **NIUSA**:

NASMT – Fire of Earth
NBOZA – Air of Earth
NPHRA – Water of Earth
NOCNC – Earth of Earth

Ruling Angels of Earth – **AANT**:

Fire of Earth:

AMSAP **AIABA**

AIZXP **ASTIM**

Air of Earth:

AAIRA **AORMN**

ARSNI **AIZNR**

Water of Earth:

NOMGG

NGBAL

NRLMU

NIAHL

Earth of Earth:

TOPNA

TDOOP

TRXAO

TAXIR

Lesser Angels of Earth – **MAOO:**

Fire of Earth:

MSAP

IABA

IZXP

STIM

Air of Earth:

AIRA

ORMN

RSNI

IZNR

Water of Earth:

OMGG

GBAL

RLMU

IAHL

Earth of Earth:

OPNA

DOOP

RXAO

AXIR

Demons of Earth – **TNAA:**

Fire of Earth:

AMS

AAP

AIA

ABA

AIZ

AXP

AST

AIM

Air of Earth:

AAI

ARA

AOR

AMN

ARS

ANI

AIZ

ANR

Water of Earth:

NOM

NGG

NGB

NAL

NRL

NMU

NIA

NHL

Earth of Earth:

TOP

TNA

TDO

TOP

TRX

TAO

TAX

TIR

The Tablet of Union

The Tablet of Union is a table of four rows and five columns. It is referred to the 'fifth Element', Spirit or consciousness, and contains the words which are the Enochian names for the four classical Elements. As described

under the Watchtowers' entries, letters from these four names are prefixed to certain of the names drawn from the Watchtowers, thus establishing the authority of Spirit over those hierarchies.

The four names are: EXARP (Air); HCOMA (Water); NANTA (Earth) and BITOM (Fire) and they are arranged upon the Tablet thus:

e	x	a	r	p
h	C	o	m	a
n	a	n	T	a
b	i	t	o	m

The Thirty Æthyrs

If the Elemental Watchtowers establish the substance and parameters of the Universe, and the Heptarchical Angels represent the patterns of change and influence which move through the Universe, the Thirty Æthyrs are the 'vertical' axis of creation. When ultimate Reality is traced back to the Void from which it had its beginnings, the Æthyrs are the successive 'onion layers' of increasing density whereby Reality gradually unfolded itself and became 'real', progressing from ideas to matter.

The first Æthyr, **LIL**, represents the first impulse to Become issuing forth from the Void. It moves and shifts through successive transfigurations until it takes shape in the thirtieth Æthyr, **TEX**, which is

closest to physical manifestation. These Æthyrs represent the heavens and hells of other models and all shades in between and may appear populated by all manner of Gods, monsters, Demons and Angels as the patterns of the *is-to-be* shift and form.

Each Æthyr has a name of three letters and these are listed overleaf. Each Æthyr is ruled by Governors (usually three per Æthyr, although TEX has four). The names of these Governors are extracted in a complicated fashion from the tables of letters on the Watchtowers. The exact method by which the names are extracted is not important for our practical use, but those interested may find it described in the titles recommended for further reading. The important consideration is that this symbolically links the Æthyrs and the Watchtowers, indicating that the Void-stuff and the process of Coming into

Being is essentially of the same essence as the manifest world: there is **no** distinction between spirit and matter, they are one thing.[\[3\]](#)

The Æthyrs and Their Governors

The names of the Thirty Æthyrs and the Governors attributed to them are as follows. Each Governor is traditionally allotted a number of 'ministers'. This number is recorded here for curiosity's sake, but is of no practical relevance, another throwback to the Renaissance magicians' fascination with minutiae to the exclusion of application. To be true, some of the numbers are curiously similar permutations to each other, but if there was ever some concealed code underlying these, it has long vanished and been lost.

1.	LIL	
Occodon	7209	
Pascomb	2360	
Valgars		5362
2.	ARN	
Doagnis	3636	
Pacasna	2362	
Dialioa		8962
3.	ZOM	
Samapha	4400	
Virooli		3660
Andispi		9236
4.	PAZ	
Thotanp	2360	

Axziarg 3000

Pothnir 6300

5. LIT

Lazdixi 8630

Nocamal 2306

Tiarpax 5802

6. MAZ

Saxtomp 3620

Vavaamp 9200

Zirzird 7220

7. DEO

Opmacas 6363

Genadol 7706

Aspiaon 6320

8.	ZID	
Zamfres	4362	
Todnaon	7236	
Pristac		2302

9.	ZIP	
Oddiorg	9996	
Cralpir		3620
Doanzin	4230	

10.	ZAX	
Lexarph	8880	
Comanan	1230	
Tabitom	1617	

11.	ICH	
Molpand	3472	

Usnarda 7236

Ponodol 5234

12. LOE

Tapamal 2658

Gedoons 7772

Ambriol 3391

13. ZIM

Gecaond 8111

Laparin 3360

Docepax 4213

14. UTA

Tedoond 2673

Vivipos 9236

Ooanamb 8230

15. OXO

Tahamdo 1367

Nociabi 1367

Tastoxo 1886

16. LEA

Cucarpt 9920

Lauacon 9230

Sochial 9240

17. TAN

Sigmorf 7623

Avdropt 7132

Tocarzi 2634

18. ZEN

Nabaomi 2346

Zafasai 2689

Yalpamb 9276

19. POP

Torzoxi 6236

Abriond 6732

Omagrap 2388

20. CHR

Zildron 3626

Parziba 7629

Totocan 3634

21. ASP

Chirzpa 5536

Toantom 5635

Vixpalg 5658

22. LIN

Ozidala 2232

Paraoan 2326

Calzircg 2367

23. TOR

Ronoomb 7320

Onizimp 7262

Zaxanin 7333

24. NIA

Orcanir 8200

Chialps 8360

Soageel 8236

25.	UTI
Mirzind	5632
Obvaors	6333
Ranglam	6236

26.	DES
Pophand	9232
Nigrana	3620
Bazchim	5637

27.	ZAA
Saziarni	7220
Mathula	7560
Orpanib	7263

28.	BAG
Labnixp	2630

Pocisni 7236

Oxlopar 8200

29. RII

Vastrim 9632

Odraxti 4236

Gomziam 7635

30. TEX

Taoagla 4632

Gemnimb 9636

Advorpt 7632

Doxmael 5632

The Angelic Keys

In order to summon the spirits of the Watchtowers and Æthyrs, Dee and Kelly were provided with forty eight Angelic Keys (also called 'the Enochian Calls') in a strange and sonorous language which they were assured was the tongue of the Angels themselves. It became known as 'Enochian' because it was also claimed to be the language in which God conversed with the patriarch Enoch.

Dee and Kelly were also provided with English 'translations' of the Keys, thus providing a key to the Enochian language, which will be introduced in the next chapter.

There were actually said to be forty-nine Keys, but the first one is so holy and beyond human understanding that it was not revealed.[\[4\]](#) So the first of the known Keys is actually the

second, and so on. Eighteen of the known Keys are all distinct (though many of them share a common, invocatory refrain). The nineteenth through forty-eighth Keys are all identical, save for one word which changes in each instance; this word being the name one of the thirty Æthyrs. I therefore find it much more expedient to simply close the count at the nineteenth Key and change the Æthyr as appropriate.

The text of the nineteen Enochian Calls follows, each being given in both Enochian and Dee's English version. Many of the published Enochian versions are full of errors and some are almost unrecognisable, having been derived from Crowley's 'phonetic' adaptation instead of showing the original form. The phonetic version, and alternative English versions, will be discussed later in the book.

The First Angelic Key

Ol sonf vorsg, goho Iad balt lansh calz vonpho Sobra zol ror i ta Nazpsad Graa ta Malprg Ds hol q Qaa nothoa zimz od commah ta nobloh zien Soba thil gnonp prge aldi Ds urbs oboleh grsam. Casarm ohorela caba pir Ds zonrensg cab erm Iadnah Pilah farzm u znrza adna gono Iadpil Ds hom toh Soba Ipam lu Ipamis Ds lohoho vep zomd Poamal od bogpa aai ta piap piamol od vooan ZACARe ca od ZAMRAN odo cicle qaa zorge, lap zir do noco MAD Hoath laida.

English Translation:

I reign over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who

measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the Fires of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and sware obedience and faith to Him that liveth and triumpheth: whose beginning is not, nor end cannot be: which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move, therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the Servant of the same your God: the true worshipper of the Highest!

The Second Angelic

Key

Adgt upaah zongom faaip sald, viiv L
sobam Ialprg Izazaz piadph Casarma
abramg ta talho paracleda qta lorslq
turbs ooge Baltoh. Giui chis lUSD orri
Od micalp chis bla ozongon Lap noan
trof cors tage, oq manin Iaidon. Torzu
gohel ZACAR ca, Cnoqod, ZAMRAN
micalzo od ozazm urelp lap zir Ioiad.

English Translation:

Can the Wings of the Winds understand
your voices of Wonder? O you! the
second of the First! whom the burning
flames have framed in the depth of my
Jaws! Whom I have prepared as cups
for a wedding, or as the flowers in
their beauty for the chamber of
Righteousness! Stronger are your feet
than the barren stone: and mightier are
your voices than the manifold winds!
For you are become a building such as
is not, save in the Mind of the All-

Powerful.

Arise, saith the First: Move therefore unto his servants! Shew yourselves in power, and make me a strong Seer-of-things: for I am of Him that liveth for ever!

The Third Angelic Key

Micma goho Piad zir Comselh azien biab Os Londoh Norz chis othil Gigipah undl chis tapuim qmospleh teloch quinn toltorg chis i chis ge m ozien dst brgda od torzul ili Eol balzarg, od aala Thiln os netaab, dluga vomsarg lonsa Capmiali vors Cla homil cocasb fafen izizop od miinoag de gnetaab vaun nanaeel panpir Malpirgi caosg Pild noan unalah balt od vooan dooiap MAD Goholor gohus amiran Micma Iehusoz cacacom od dooain noar micaolz aaiom Casarmg gohia ZACAR uniglag od Imuamar pugo plapli ananael qaan.

English Translation:

Behold! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath: the rest are as sharp Sickles, or the Horns of Death. Wherein the creatures of Earth are and are not except (in) mine own hands, which sleep and shall rise!

In the First I made ye stewards, and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves!

Behold! His mercies flourish,
and (His) Name is become mighty
among us. In whom we say: Move!
Descend! and apply yourselves unto
us as unto the partakers of His Secret
Wisdom in your Creation.

The Fourth Angelic

Key

Othil lasdi babage od dorpha Gohol
Gchisge auauago cormp pd dsonf
vivdiv Casarmi Oali Mapm Sobam ag
cormpo crpl Casarmg croodzi chis od
vgeG dst capimali chis Capimaon od
lonshin chis talo cla Torgu Norquasahi
od Fcaosga Bagle zirenaiad Dsi od
Apila Dooaip qaal ZACAR od
ZAMRAN Obelisong restel aaf
Normolap.

English Translation:

I have set my feet in the South, and

have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle?

Under whom I have placed 9369: whom none hath yet numbered, but One; in whom the Second Beginning of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise him among the sons of men!

The Fifth Angelic Key

Sapah zimii dugv od noas toquams
adroh dorphal caosg od faonts peripsol
tablior Casarm amipzi nazarth af od
dlugar zizop zlida caosgi toltorgi od

zchis esiasch L taviu od iaod thild ds
hubar Peoal Soba cormfa chis ta la vls
od qeocasb Ca niis od Darbs qaas
Fetharzi od bliora iaial ednas cicles
Bagle Geiad iL.

English Translation:

The mighty sounds have entered into
the third angle, and are become as
olives in the Olive Mount; looking
with gladness upon the earth, and
dwelling in the brightness of the
Heavens as continual Comforters.

Unto whom I fastened 19
Pillars of Gladness, and gave them
vessels to water the earth with her
creatures; and they are the brothers of
the First and Second, and the beginning
of their own seats, which are garnished
with 69,636 ever-burning lamps:
whose numbers are as the the First, the
Ends, and the Contents of Time.

Therefore come ye and obey

your creation: visit us in peace and
comfort: conclude us receivers of your
mysteries: for why? Our Lord and
Master is the All-One!

The Sixth Angelic Key

Gah sdiu chis em micalzo pilzin sobam
El harg mir babalon od obloc samvelg
dlugar malprg arcaosgi od Acam canal
sobolzar tbliard caosgi odchis anetab
od miam taviv od d Darsar Solpeth
bien Brita od zacam gmicalzo sobhaath
trian Luiahe odecrin MAD qaaon.

English Translation:

The Spirits of the fourth angle are
Nine, Mighty in the Firmament of
Waters: whom the First hath planted, a
torment to the wicked and a garland to
the righteous: giving unto them fiery
darts to vanne the earth, and 7699
continual workmen, whose courses

visit with comfort the earth; and are in government and continuance as the Second and the Third--

Therefore hearken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation!

The Seventh Angelic

Key

Raas isalman paradizod oecrimi aao ialpirgah quinn enay butmon od inoas ni paradiat Casarmg vgear chirlan od zonac Luciftian corsta vaulzirn tolhami Sobalondoh od miam chis tad odes vmadea od pibliar Othilrit od miam C noquol Rit ZACAR ZAMRAN Oecrimi qadah od Omicaolzod aaiom Bagle papnor idlugam lonshi od umplif ugegi Bigliad.

English Translation:

The East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened his mouth; and they are become 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

The Eighth Angelic

Key

Bazmelo ita piripson oln Nazavabh ox
casarmg vran chis ugeg dsa bramg
baltoha gohoiad Solamian trian talolcis
Abaiuonin Od aziagier rior Irgilchisda
dspaaox bufd Caosgo dschis odipuran
teloah cacrg oisalman loncho od
Vouina carbaf Niiso Bagle auauago
gohon Niiso bagle momao siaion od
mabza Iadoiasmomar poilp Niis
ZAMRAN ciaofi caosgo od bliors od
corsi ta abramig.

English Translation:

The Midday, the first is as the third
Heaven made of 26 Hyacinthine
Pillars, in whom the Elders are
become strong, which I have prepared
for mine own Righteousness, saith the
Lord: whose long continuance shall be
as bucklers to the Stooping Dragon,
and like unto the harvest of a Widow.
How many are there which remain in
the Glory of the Earth, which are, and

shall not see Death until the House fall
and the Dragon sink? Come away! for
the Thunders (of increase) have
spoken. Come away! for the Crowns
of the Temple and the Robe of Him that
is, was, and shall be, crowned, are
divided! Come forth! Appear! to the
terror of the Earth, and to our comfort,
and to the comfort of such as are
prepared.

The Ninth Angelic Key

Micaoli bransg prgel napta ialpor ds
brin efafafe P vonpho olani od obza
sobca vpaah chis tatan od tranan balye
alar lusda soboln od chisholq
Cnoquodi cial vnal aldon mom caosgo
ta lasollor gnay limlal Amma chiis
Sobca madrid zchis, ooanoan chis
auiny drilpi caosgin, od butmoni parm
zumvi Cnila Daziz cthamz a childao od
mirc ozol chis pidiai Collal Ulcinin
asobam vcim Bagle Iadbaltoh chirlan

par Niiso od ip ofafafe Bagle acocasb
icorsca unig blior.

English Translation:

A mighty guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones. Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for that the time is such as requireth

Comfort.

The Tenth Angelic Key

Coraxo chis cormp od blans Lucal
aziazor paeb Soba Lilonon chis virq
op cophan od raclir maasi bagle caosgi
ds ialpon dosig od basgim od ox ex
dazis siatris od salbrox cynxir faboan
Vnal chis Const ds daox cocasg ol
Oanio yor vohim ol gizyax od eors
cocasg plosi molui ds pageip larag om
droln matorb cocasb emna Lpatralx
yolci matb nomig monons olora gnay
angelard Ohio ohio ohio ohio ohio
ohio noib Ohio Caosgon Bagle madrid
i zirop chiso drilpa Niiso crip ip
nidali.

English Translation:

The Thunders of Judgement and Wrath
are numbered and are harboured in the
North, in the likeness of an Oak whose

branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions and live Sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

The Eleventh Angelic

Key

Oxiayal holdo od zirom O coraxo ds
zildar raasy od vabzir camliax od
bahal Niiso Salman teloch Casarman

holq od ti ta zchis soba cormf iga Niisa
Bagle abramg Noncp ZACARe ca od
ZAMRAN odo cicle qaa zorge Lap
zirdo Noco Mad Hoath laida.

English Translation:

The mighty Seat groaned, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Twelfth Angelic

Key

Nonci dsonf od chis ob hubaio tibibp
allar atraah od ef drix fafen Mian ar
Enay ovof Soba dooain aai iVONPH
ZACAR gohus od ZAMRAN odo cicle
qaa, zorge, Lap zirdo Noco MAD
Hoath Iaida.

English Translation:

O ye that range in the South and are the
28 Lanterns of Sorrow, bind up your
girdles and visit us! bring down your
train 3663 (servitors), that the Lord
may be magnified, whose name
amongst ye is Wrath. Move! I say, and
shew yourselves! Unveil the mysteries
of your Creation. Be friendly unto me,
for I am the servant of the same your
God, the true worshipper of the
Highest.

The Thirteenth
Angelic Key

Napeai Babagen dsbrin vx ooaona
lring vonph doalim eolis ollog orsba
ds chis affa Micma isro MAD od
Lonshitox ds ivmd aai GROSB
ZACAR od ZAMRAN odo cicle qaa,
zorge Lap zirdo Noco MAD Hoath
Iaida.

English Translation:

O ye Swords of the South, which have
42 eyes to stir up the wrath of Sin:
making men drunken which are empty:
Behold the Promise of God, and His
Power, which is called amongst ye a
bitter sting! Move and Appear! unveil
the mysteries of your Creation, for I am
the servant of the same your God, the
true worshipper of the Highest.

The Fourteenth

Angelic Key

Noromi bagie pasbs oiad ds trint mirc

ob thil dods tolham caosgo Homin ds
brin oroch quar Micma bial oiad aisro
tox dsivm aai Baltim ZACAR od
ZAMRAN odo cicle qaa, zorge, Lap
zirdo Noco MAD, hoath Iaida.

English Translation:

O ye Sons of Fury, the Daughters of the
Just One! that sit upon 24 seats, vexing
all creatures of the Earth with age, that
have 1636 under ye. Behold! The
voice of God: the promise of Him
who is called amongst ye Fury or
Extreme Justice. Move and shew
yourselves! Unveil the mysteries of
your Creation; be friendly unto me, for
I am the servant of the same your God:
the true worshipper of the Highest!

The Fifteenth Angelic

Key

Ilis Tabaan Lialprt casarman vpaahi

chis darg dsocido caosgi orscor ds
omax monasci Baeouib od emetgis
iaiadix ZACAR od ZAMRAN, odo
cicle qaa zorge Lap zirido Noco MAD,
hoath Iaida.

English Translation:

O Thou, the Governor of the first
Flame, under whose wings are 6739;
that weave the Earth with dryness: that
knowest the Great Name
“Righteousness,” and the Seal of
Honour. Move and Appear! Unveil
the mysteries of your creation; be
friendly unto me, for I am the servant
of the same your God: the true
worshipper of the Highest!

The Sixteenth Angelic

Key

Ils viuijalprt Salman balt ds acroodzi
busd od bliorax, balit dsinsi caosg

lusdan Emod dsom od tliob drilpa geh
yls Madzilodarp ZACAR od
ZAMRAN odo cicle qaa zorge Lap
zirdo Noco MAD hoath laida.

English Translation:

O thou second Flame, the House of
Justice, which hast thy beginning in
glory and shalt comfort the Just: which
walkest upon the Earth with 8763 feet,
which understand and separate
creatures! Great art thou in the God of
Stretch forth and Conquer. Move and
appear! Unveil the mysteries of your
Creation; be friendly unto me, for I am
the servant of the same your God, the
true worshipper of the Highest.

The Seventeenth

Angelic Key

Ils dialprt soba vpaah chis nanba
zixlay dodsih odbrint Taxes hubaro

tastax ylsi, sobaiad lvonpovnp Aldon
daxil od toatar: ZACAR od ZAMRAN
odo cicle qaa, zorge lap zirido Noco
MAD hoath laida.

English Translation:

O thou third Flame! whose wings are
thorns to stir up vexation, and who hast
7336 living lamps going before Thee:
whose God is “Wrath in Anger”: Gird
up thy loins and hearken! Move and
Appear! Unveil the mysteries of your
Creation; be friendly unto me, for I am
the servant of the same your God, the
true worshipper of the Highest.

The Eighteenth

Angelic Key

Ils Micaolz Olpirt ialprg Bliors ds odo
Busdir oiad ouoars caosgo Casarmg
Laiad eran brints cafafam ds ivmd aqlo
adohi MOZ od maoffas Bolp

Comobliort pambt ZACAR od
ZAMRAN odo cicle qaa, zorge Lap
zirdo Noco MAD Hoath Iaida,

English Translation:

O thou mighty Light and burning Flame
of Comfort! that unveilest the Glory of
God to the centre of the Earth, in whom
the 6332 secrets of Truth have their
abiding, that is called in thy kingdom
“Joy” and not to be measured. Be thou
a window of comfort unto me! Move
and Appear! Unveil the mysteries of
your Creation, be friendly unto me, for
I am the servant of the same your God,
the true worshipper of the Highest.

The Nineteenth

Angelic Key

Madriax dspraf LIL[5] chis Micaolz
Saanir Caosgo ofdosis balzizras Iaida
nonca gohulim Micma adoian MAD

Iaod bliorb Sabaoona chis Luciftias
peripsol ds abraasa noncf netaaib
Caosgi od tilb adphaht damploz tooat
noncf gmicalzoma lrasd tofglo marb
yarry IDOIGO od torzulp iaodaf gohol
Caosga tabaord saanir od Christeos
yrpoil tiobl Busdirtilb noaln paid
orsba od dodrmni zylna Elzaptilb
parmgi peripsax od ta Qurlst booapiS
Lnibm ov cho symp, od Christeos
Agtoltorn mirc Q tiobl Lel Ton paombd
dilizmo aspian, Od Christeos
Agtortorn parach asymp, Cordziz
dodpal fifalz lsmnad, Od fargt bams
omaoas, Conisbra od auauox tonug
Orscatbl noafmi tabges Leuithmong
vnchi omptilb ors Bagle Moooh
olcordziz Lcapimao ixomaxip
odcacocasb gosaa Baglen pii tianta
ababalond odfaorgt telocvovim
Madriiax torzu Oadriax orocho
aboapri Tabaori priaz artabas Adrpan
corsta dobix. Yolcam priazi arcoazior
Odquasbqting Ripir paoxt sagacor

Vml od prdzar cacrg Aoiveae cormpt
TORZU ZACAR od ZAMRAN aspt
sibsi butmona ds Surzas tia baltan:
Odo cicle qaa: Od Ozazma plapli
Iadnamad.

English Translation:

O ye Heavens which dwell in the
First [\[6\]](#) Aire, ye are mighty in the parts
of the Earth, and execute the Judgement
of the Highest! Unto you it is said:
Behold the Face of your God, the
beginning of Comfort, whose eyes are
the brightness of the Heavens, which
provided you for the Government of
the Earth, and her unspeakable variety,
furnishing you with a power of
understanding to dispose all things
according to the Providence of Him
that sitteth on the Holy Throne, and
rose up in the Beginning, saying: The
Earth, let her be governed by her parts,
and let there be Division in her, that the

glory of her may be always drunken, and vexed in itself. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? It repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling place of him that is fallen.

O ye Heavens, arise! The

lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFINED KNOWLEDGE.

The Enochian Alphabet

As will be apparent from the Angelic Keys in the previous chapter, Enochian magic utilises a language all its own. Over the years, there have been very many opinions offered about the origins, numerology and pronunciation of this language. We will be looking at several of these opinions in sections two and three of the book, and examining The Apophis Club's position on the matter in section four. But for this first section, which is devoted exclusively to the basic underpinnings of the Enochian system, we will content ourselves with simply presenting the material as originally recorded by Dee. These materials are the Calls and their translations, as given in the previous chapter, and the Enochian alphabet.

The Enochian alphabet consists of twenty-one letters. Their shapes are quite unique, unlike the letters of other languages. They look more like the sigils found in Renaissance grimoires than written characters. They also have their own unique order, which is different from any other alphabet. Most unusually, the 'names' of the letters are not related to their sound values. In nearly every language, the name of a letter begins with the sound it represents (for example, if we look at the 'A' sound / letter in Hebrew, Greek and Old Norse, we get letters named *aleph*, *alpha* and *áss*). This is simply not the case with the Enochian characters.

We will be returning to the subject of the letters and the language and tracing the ideas relating to them several times before you begin practical Work with them, so for the present, we will simply tabulate the

alphabet in its true order, with its English equivalents and the names of the letters:

<i>Letter</i>	<i>Name of Letter</i>	<i>Sound Value</i>
Ɔ	Pa	B
Ɔ	Veh	C / K
Ɔ	Ged	G / J
Ɔ	Gal	D
Ɔ	Or	F
Ɔ	Un	A
Ɔ	Graph	E
Ɔ	Tal	M
Ɔ	Gon	I / Y
Ɔ	Na	H
Ɔ	Ur	L
Ɔ	Mals	P
Ɔ	Ger	Q
Ɔ	Drux	N
Ɔ	Pal	X
Ɔ	Med	O
Ɔ	Don	R
Ɔ	Ceph	Z
Ɔ	Van	U / V / W
Ɔ	Fam	S
Ɔ	Gisg	T

II

ENOCHIAN ORIGINS

On Her Majesty's Secret Service

As has been said, the Enochian system of magic had its origins in the work of Dr John Dee. For the majority (though not all) of these sessions, he worked with a companion named Edward Kelly (whose real name, according to some sources, may have been Talbot), a skilled seer.

Dee was one of the foremost minds of his (or indeed, any) age. A prodigious scholar, he ate frugally and slept only four hours each night, as he never had sufficient time for his studies. Dee was a true Renaissance man, fascinated by anything and everything. He was a philosopher, a classical scholar, an alchemist, mathematician, a cartographer, an astrologer, a perfect Renaissance blend of scientist and magician and a genius

in every field in which he applied himself.

Dee cast a horoscope which predicted the ascension of Queen Elizabeth I to the throne of England. This was something which seemed most unlikely when young Princess Elizabeth was under house arrest and her half-sister Mary Tudor (Bloody Mary) ruled. Mary was a Catholic who reversed her father Henry's split from the Catholic Church. She sought to stamp out Protestantism in England, executing large numbers of heretics, many of them at the stake. As next in line for the throne and a Protestant, Elizabeth was bound to be the focus of any Protestant uprising. She lived in mortal peril and it is something of a miracle that Mary did not have her beheaded. But John Dee told Elizabeth that she would be Queen, and Mary died while Elizabeth yet lived. When the news of her accession reached her,

Elizabeth said, "This is the Lord's doing, and it is marvelous in our eyes".

Thus John Dee entered into the favour of the new Queen of England. He became her court astrologer and received a pension from her for as long as she lived. Though this was not sufficient for Dee to be considered at all wealthy, it would appear that it certainly kept him in books, as his library was considered to be the finest in all England, until it was sacked and vandalised by a fearful and superstitious mob while he was abroad travelling.

Dee was a man very much in the spirit of Faust: he had a burning desire to **know**. He wanted to see and understand the workings of the cosmos; he sought the secrets of transmutation and 'natural philosophy' (i.e. alchemy); he wanted to know the truth of God. He was very much a man of his age, thus his writings are very pious and

phrased in much earnest Christian fervour.

He began conjuring the Angels and questioning them to discover the workings of the celestial spheres, and his papers note some modest success. In these conjurations, Dee was the invoker of the Angels and he was the scribe who recorded all that transpired. He employed a seer to actually observe the visions in the shewstone and wrote down everything that this seer reported. This may seem strange to us today, when magicians are largely expected to develop and exercise their own clairvoyant / astral faculties, but it was the normal way of sorcerous operations in Dee's time. If you read many of the classic grimoires, you will find reference to the use of a youth as a skryer, gazing into either a crystal or a bowl of water and advising the conjurer of what he sees there in response to the latter's

invocations. In employing a seer, Dee was simply following the standard contemporary guidelines for such operations.

This is not to say that Dee was without any clairvoyance of his own, however. There are occasions noted in his diaries where he too was witness to some manifestation or vision.

Enter, Edward Kelly

Dee found himself in need of a new skryer for his investigations, the previous one having had an attack of the shrieking heebie-jeebies and declared the operations to be wicked and blasphemous Black Magic.

Kelly was a colourful and extravagant character. For one thing, many speculate that his name was false, and that he was in fact Edward Talbot, having changed his name to

stay one step ahead of the law. Indeed, it has been suggested that Kelly's ears had been cropped at some time in his past as punishment for some criminal endeavour.

He was certainly unapologetic about his love for gold. Kelly claimed to have possession of a tiny amount of a powder, obtained (probably through theft) from an alchemist, the merest grain of which could turn a quantity of a base metal into gold. He was desperate to discover the secrets of alchemy for himself, so that he could obtain a new source of the nearly exhausted powder.

Similarly, his primary reason for consorting with spirits was the hope that they might reveal the location of buried treasure to him. Although this may sound hopelessly naïve to a modern magician, it appears to have been one of the chief operations of Renaissance conjurers. Read through

the lists of spirits in a grimoire such as the *Goetia* and you will find that very many of them boast of their ability to discover hidden or buried treasure. It was obviously an ability much sought after at the time.

But Kelly was also a very skilled clairvoyant, the best skryer that Dee ever worked with. He was roguish and hot-tempered, but a firm friendship developed between the two men and it was this that kept them together when they had their frequent arguments about their Work.

These arguments tended to revolve around two main issues. Although the spirits they conversed with were referred to as 'Angels' and Dee addressed them in terms of the greatest piety, Kelly was absolutely convinced that these were Angels of the Fallen variety, that they were evil spirits and that the two conjurers were on a sure road to perdition for

consorting with Demons. This debate almost severed the partnership on more than one occasion, though Dee managed to persuade Kelly to stay.

The other argument concerned the direction of their Work. Dee thirsted for knowledge and was content to question the spirits about the unseen workings of the universe and its metaphysical secrets. Kelly, however, thirsted for money, and continually urged Dee to help him use these spirits to discover treasures and to learn the alchemical secrets of turning base metal into gold.

The difference in their outlooks can be wonderfully illustrated by the occasion when Dee was conversing with Madimi, a female spirit who was one of their regular contacts, discussing the glories of the Heavens, etc., when Kelly interrupted with the question, "Can you, Madimi, lend me two hundred pounds for a

fortnight?”

007

In 1583, Dee met a visiting Polish nobleman at court, a rich and flamboyant individual named Albert Laski. Laski was a colourful man who dressed in bright scarlets and purples.

At this time, Poland was ruled by King Stefan Batory, but Laski was a supporter of Rudolf II's claim to the throne, and committed a lot of money and men in support of that claim. He had arrived in London to try to win the support – open or otherwise – of the British monarchy. He was well received at court and afforded all manner of hospitality during his stay. Little concrete assistance was apparently offered by Elizabeth, however, although Laski did begin spending a lot of time in the company of Dee and Kelly. Whether this is

because of their shared interest in occultism or because the Queen pointed him in their direction is uncertain.

As time passed and no monetary or military aid was forthcoming, Laski sensed that his welcome at court was wearing thin and that it was time for him to return to Poland. Dee was also finding life difficult at this time, as his enemies at court resented how closely he had the ear of the Queen and they were plotting against him. When Laski departed for the Continent, he invited Dee, Kelly and their wives to accompany him to Poland, and they agreed to go with him, packing as many of Dee's books as they could to bring with them on the trip.

It seems likely that Dee's departure with Laski may have been arranged by the Queen to remove him from the plots of his enemies. At the

same time, it provided Laski with token moral support, and gave her an agent on the Continent, a spy she trusted who would faithfully report back to her on all matters vital to England's interests. Dee was a master cryptographer and could provide her with coded information disguised as more mundane reports with ease. His identifying code is known to have been '007': he was the original James Bond!

It was John Dee who urged the Queen to strengthen England's navy and to establish a British Empire abroad. He advocated British expansion overseas and wrote treatises on navigation and other matters of vital interest to a burgeoning navy.

Look back at the very first words of the First Angelic Key, the very first declaration in the Enochian language: “*Ol sonf vorsg...* **I reign over ye...**” This was the mighty spell cast forth into the world by Dr John

Dee, which assured the naval power of Great Britain and established the British Empire. From a weak monarch on a wobbling throne, Elizabeth I became transformed into a towering ruler over England's golden age. The effects of this spell echo down even to this day, as the international dateline is established at Greenwich.

Today, many look back upon Britain's imperial history with shame or dismay. We have become a weak and unworthy people if such is to be our attitude, This was the spell of a mighty Magus, echoing down through the centuries. His Word was **Regi**: Latin for "I will rule..."

And so the Dees and Kellys travelled to Poland in the company of Count Albert Laski and his retinue. Unfortunately, when they arrived in Poland, it appeared that Laski's star was no longer in the ascendant. He had once been as rich as he presented

himself to be, but was now bankrupt. He had also fallen out of favour. Dee and Kelly met Emperor Rudolf II at Prague Castle and also met King Stefan Batory of Poland. They demonstrated their conversation with spirits to both rulers, but were soon forced to move on, effectively kicked out of the country. There were probably three factors in this decision: their association with Laski; the fear that they were spies for England, and the rulers' wariness of being associated with sorcery.

There then followed a six year period during which the two men and their wives pursued a nomadic lifestyle, moving around the courts of Europe, where they were received as men of learning but were always moved on as quickly as possible. On several occasions, agents of the Inquisition followed hot on their heels, determined to deliver them to Rome,

though they were fortunate enough to always evade the sometimes subtle snares laid for them.

A True and Faithful
Relation of What Passed
Between Dr John Dee and
Some Spirits

Whilst all of these political manoeuvrings and travels were going on, Dee and Kelly were conjuring the spirits regularly and receiving the Enochian material.

The early communications came from Uriel, an Archangel familiar from all Renaissance magical literature, and then increasingly from Madimi, a spirit who initially appeared as a young girl and spoke often of her mother, who was apparently a being of Divine authority. Laski was so captivated by Madimi that he named his own daughter after

her.

The Enochian material was dictated to the conjurers in a very complex and convoluted way. The spirits would point to letters upon great tables in Kelly's visions and Dee would write down the letters so indicated. In some cases, the letters would be communicated in reverse order as they were considered so potent, in order to avert any undesired accidental magical effect.

It is time to address the charge occasionally levelled by some that Kelly was a simple charlatan who led the gullible Dee along. It's not hard to disprove, as the charge could only be made by someone who hadn't studied the source material, but in brief:

- Kelly was a rogue, but he also firmly believed in magic and prodigious quantities of papers of his own survive. The visionary

experiences he had were ones he genuinely believed in.

- Far from egging Dee on, as the experiments progressed, Kelly became increasingly convinced they were communicating with Fallen Spirits. He wanted the Enochian Workings to stop.
- The sheer complexity of the system and the convoluted way in which it was transcribed make deliberate fraud a practical impossibility.
- Kelly was the seer, but Dee also personally witnessed the spirits and other phenomena on occasion, as did Laski and other visitors.
- The English sections of the communications, such as the translations of the Angelic Keys, bear no similarity to Kelly's own writing style or language usage.

And on a personal note, I have also participated in conjurations which have involved several people, including a seer who had tired of the Workings and was openly critical. But the results were still proven to be genuine.

As mentioned above, many of these conjurations took place in the presence of some of the crowned heads of Europe. These noblemen were fascinated by the experiments and the phenomena they witnessed, they were lured by Kelly's inferences that the spirits could show them how to obtain gold, but they were also afraid of sorcery, so Dee and Kelly were forced to continue their travels around the Continent. It is very telling that after Laski's less than glorious return to Poland, they did not immediately turn for home. This lends credence to the notion that they were in Europe on the orders of Elizabeth, spying for her.

During this time, the details of the Watchtowers and the Æthyrs, and the Calls by which they were invoked, were all communicated. It is interesting to note that the Æthyrs as originally described to Dee and Kelly were intended to rule over different geographic areas of the world as it was then known. They were later viewed primarily as the progressively denser onion layers between Divinity and manifestation, but the earlier application does resonate strongly once again with the establishment and expansion of the British Empire.

The Parting of the Ways

Such a peripatetic lifestyle, always short of funds and always in fear of being handed over to the Inquisition, would take a toll on any partnership, and the cracks in Dee and Kelly's

relationship soon began to show.

Dee was content to spend many hours each day interrogating the Angels on the mysteries of philosophy. But Kelly was becoming fed up. He wanted gold, he wanted to see some material return on the work they had invested instead of spiritual platitudes. He threatened several times to quit, though Dee talked him out of it.

Kelly was also becoming increasingly convinced of the Diabolical origins of their spiritual advisers. He would frequently fly into rages, denouncing the spirits as Demons to Dee, insisting that they should cease these damnable associations immediately. Dee would assure him of the purity and holiness of their research, but this never worked for long. It is likely, judging from his behaviour and from subsequent events, that Kelly was by this time seeing more

in the skrying glass than he was reporting to Dee and that it was disturbing him greatly.

Among the doctrines now being whispered to the two magicians were hints that souls reincarnated and that human beings could ascend to Divinity. The common conception of sin was a smoke screen for the ignorant, but those in whom the Divine Fire burned should disregard such regulations and indulge themselves, for they were beyond such petty considerations.

Kelly became very agitated when the young girl named Madimi, who had been their instructor from the start, began to behave lewdly. She appeared in an older guise, as a pubescent maiden, and began to display her nakedness to Kelly, seeking to seduce him.

Kelly then received an instruction from the Angels which he

initially refused to tell Dee. When pressed, he told his friend that they had been instructed to share their wives in common. They could not go further in the Work unless they did so. He expected Dee to refuse to do this, but Dee acquiesced. The two men slept with each other's wives.

Neither was able to deal with the consequences. Dee would not question the Angels, but he was evidently very unhappy and uncomfortable with this development. For Kelly, it simply confirmed what he had suspected all along: that they were Infernal spirits, contrary to the laws of God.

In 1589, Dee decided to terminate the Angelic conversations. He and his wife Jane decided to return to England. Kelly, however, elected to remain in Europe and pursue the alchemical work he had wanted to focus upon all along. He returned to

court of Emperor Rudolf II, who became his patron.

Twilight of the Magicians

Dee returned home to England, but he found that his home and library had been ransacked and ruined by superstitious religious zealots in his absence. Penniless, he appealed to the Queen for assistance. Elizabeth appointed him Warden of Christ's College, Manchester, which would afford him a pension for the remainder of his life.

He moved to Manchester, where his wife and younger daughters succumbed to the plague. In 1605, after Elizabeth's death, Dee returned to London. King James I was now on the throne and he was no friend to magicians; Dee could expect no help from him. He lived his remaining

years in penury, forced to sell some of his property in order to live, cared for by his daughter Katherine. He died in 1608 or 1609, aged 82, and was buried in Mortlake.

In his later years, Dee did attempt to recommence the Angelic invocations, with his son Arthur acting as seer. But the spark was missing and nothing of any consequence ensued.

As for Edward Kelly, he was living a life of luxury in Europe by 1590, enjoying the patronage of wealthy noblemen. Several estates and large sums of money had been bestowed upon him while he endeavoured to produce alchemical gold for Emperor Rudolf. Rudolf even knighted him.

However, by 1591, Kelly had fallen out of favour, as he had singularly failed to produce any gold. Rudolf imprisoned him, ostensibly for having killed a man in a duel, but

primarily to hold him captive until he made good on his promises. By 1595, Kelly was ready to promise the Emperor anything. He was released from prison and restored to his former life of luxury, only to be arrested again when he failed in his experiments. He died in winter 1597/8, after falling from a high wall whilst trying to escape from his castle prison.

It is a miracle that any of Dee's Enochian materials have survived. Those that we have were discovered in a secret drawer in a table, but much perished in a fire after his death.

We are left with the bones of a magical system, which is surprisingly complete and workable once you are familiar with it. But we can only wonder about what was in the papers that were lost.

III

ENOCHIAN INNOVATORS

The Jewel in the Golden Dawn's Crown

Dee's papers and surviving artefacts were preserved and are now in the hands of the British Museum. In the decades following his death, there were a handful of people who tried to continue his work with the Enochian system, but they lacked the genius to integrate the complex system or to learn its application. A huge book containing a large selection of Dee's diary records, including the period of the major Enochian revelations, was published by Meric Casaubon in 1659. This was entitled *A True and Faithful Relation of What Passed for Many Yeers Between Dr John Dee and Some Spirits*[\[7\]](#) and is still available in a facsimile edition today.

It wasn't until the closing years of the Nineteenth Century that

anyone made a serious attempt to make a workable magical system out of the Enochian material, however. When a group of magically-inclined Freemasons and Rosicrucians elected to establish a genuine initiatory lodge, the Enochian material was incorporated into the magical system of the Hermetic Order of the Golden Dawn.

The Golden Dawn was established by William Wynn Westcott, Samuel Liddell MacGregor Mathers and William Robert Woodman. A series of cipher manuscripts had come into Westcott's hands which, when translated, gave the outlines of a series of grade rituals for an occult Order. Westcott asked Mathers to assist him in expanding these notes into a fully workable series of Lodge rituals, and Mathers in turn drafted Woodman to help. These three became the presiding Exempt Adepts of the

Golden Dawn.

Mathers was a skilled ritualist, with a flair for evocative language, and he crafted the grade rituals into things of great beauty and wrote the rituals of the inner Order, the R.R. et A.C., almost single-handed.

When drafting the initiatory grade rituals and the 'knowledge lectures' of the Order, Mathers drew upon every last morsel of occult lore in his encyclopaedic knowledge. His knowledge had been won the hard way, by poring over old texts in the library of the British Museum and other collections. He incorporated the Qabalah, Planetary magic and astrology, alchemical lore and symbolism, the Tarot, and many other strands. He had the genius to standardise and integrate these various strands, correcting the many inaccuracies and distortions. He then blended the whole into a single,

seamless structure, bound together with an underlying philosophy of mystical, Gnostic Christianity and Egyptian mythology. And into this new magical synthesis, he incorporated the Enochian system. The Watchtowers and their names of power were incorporated into the grade rituals of the outer Order, but the true knowledge and principles of the Enochian system were reserved for the Adepts of the second Order.

The Golden Dawn usage of Enochian innovates in several notable ways from the original Dee material, and it is this Golden Dawn version which is most commonly encountered today.

For a start, the *Heptarchia Mystica* material is entirely absent from the Golden Dawn system. Whether they couldn't work out a way to fit it in, or whether they simply weren't aware of it, it is not a part of

the Order's system.

Golden Dawn Enochian magic was focused almost exclusively upon the Elemental magic of the four Watchtowers and the Tablet of Union. They made use of the hierarchies of names drawn from these and invoked their powers through the Angelic Keys. The Thirty Æthyrs and their Governors were known to the Golden Dawn and listed among their knowledge papers, but little use seems to have been made of them within the days of the original Order.

The Golden Dawn took the already complex Watchtowers with their hierarchy of names and forces and added yet further layers of complexity. They tried to incorporate all of the symbolism of Qabalah, Tarot and astrology into their use of Enochian. They drew up complex systems of attributing Elements, Planets, Sephiroth and Egyptian Gods to each

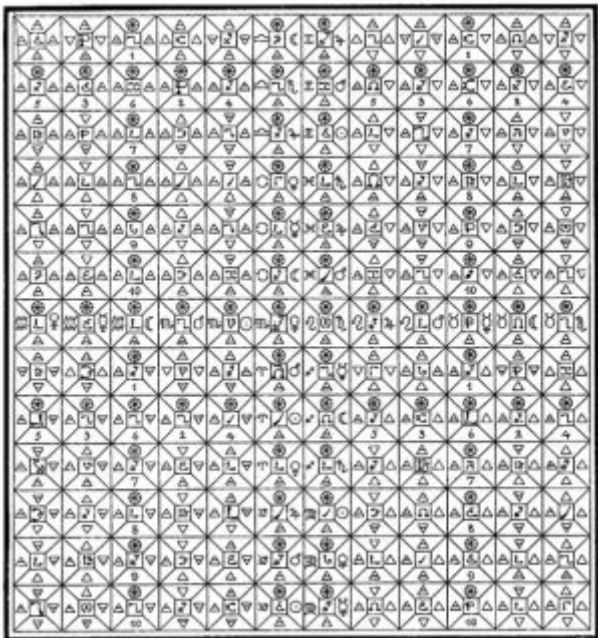
square of each Watchtower. Every square would be the meeting place of four forces and would be represented as a trapezohedron, a truncated pyramid. Each of the four sides would be attributed to a different Element or other force, and the Enochian letter attributed to that square would be displayed on the flat top. A Sphinx, representing a composite of all the forces of the square, would be visualised as sitting atop the square, and the whole would be ruled over by one of the Egyptian Gods appropriate to the forces combined in the square.

The means by which this vast matrix of symbolism was applied is way beyond the scope of this present volume. But for those who find it appealing, it is certainly a fascinating diversion. It is important to remember, however, that none of this is present or implied in the original conception of the Watchtowers, which simply depict

the Elements and their sub-Elements, as explained in section 1. Readers who really want to investigate the Golden Dawn system will find all the information they need in the books listed in the Further Reading section.

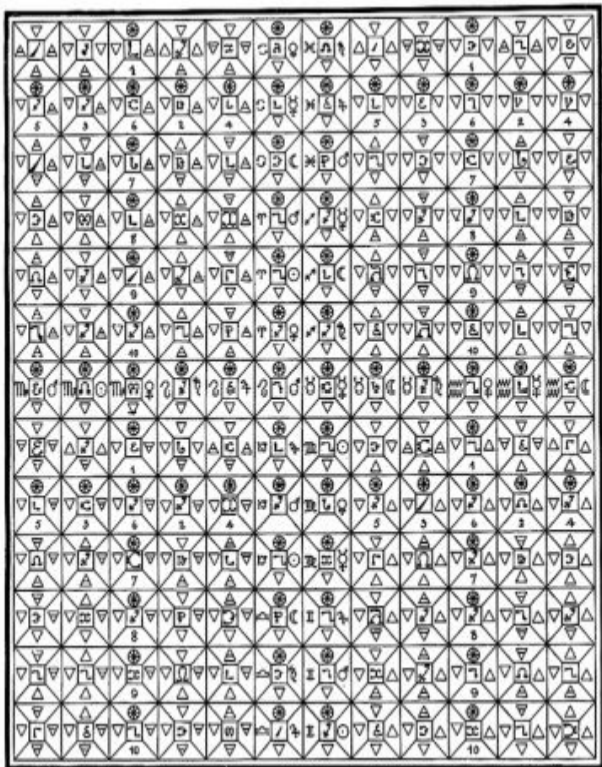
To illustrate this, here follow the four Watchtowers with full Golden Dawn symbolism displayed. These are 'top down' views, looking down upon the pyramidal squares so that they appear flat, with all four sides visible.

The Watchtower Pyramids of Air:

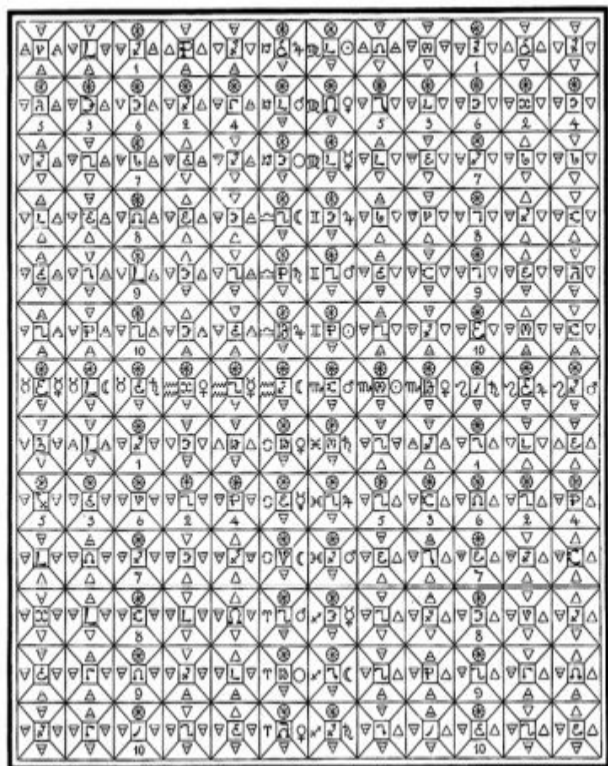


The Watchtower Pyramids of Fire:

The Watchtower Pyramids of Water:



The Watchtower Pyramids of Earth:



Those readers well versed in occult symbolism will recognise most, if not all, of the emblems depicted. Full details are included in the Golden Dawn related volumes in the Further

Reading section.

One might well ask what all this was for. What did the Golden Dawn do with such a fantastically complex system? Basically, they used it for astral travel. They taught that every square and every letter upon each Watchtower was a separate and discrete location in the Elemental and sub-Elemental Planes, and that the four sides of the pyramid indicated the nature of the forces that were active in that region. They took these astral journeys to further their own knowledge of the powers active in the world. They also used such journeys as tests when considering Initiates for higher degrees in the Order. They would be set the task of visiting a specified region of a Watchtower and their account of the vision would be expected to tally with that of the examining officer.

For example, they might say,

“Visit the square 'A' located in the first column, third row of the sub-Element Air of Earth on the Watchtower of Earth.”

It will be seen that this pyramid square is two parts Air, one part Earth and one part Water. It bears the Enochian character for the letter 'A', which is A. According to the Golden Dawn's charts, this combination of Elements would place the square under the rule of the Egyptian God Tmoumathph, one of the Children of Horus. The image of the presiding Sphinx created by this combination of Elements would have the head and torso of a man, with large wings and the fore talons of an eagle. The hind legs would be those of a bull, with a bull's tail.

The magician would spend some time meditating upon the square and would then invoke the hierarchy commanding it:

Holy Name:

MOR

DIAL HCTGA

King:

ICZHIHAL

Seniors:

L Aidrom

Aczinor

Lzinopo

Alhctga

Ahmlcv

Liansa

Higher Sephirothic Cross

Angel of Air of Earth:

Angpoi

Lower Sephirothic Cross

Angel of Air of Earth:

Unnax

Kerubic Angel:

Boza

Archangel:

Nboza

Ruling Angel:

Aaira

Lesser Angel:

Aira

The appropriate Angelic Calls to invoke this sub-quadrant of the Watchtower would then be recited (see the closing section of this chapter). Calling upon Tmoumathph for guidance and assistance, the magician would then project his consciousness to the Elemental sub-plane denoted by the square, seeking to learn the properties and powers of this precise combination of forces.

Once established within the landscape of the region in his spirit vision, he could then converse with the Sphinx or the Angel of the square. This combination of Elements would probably suggest a region of windswept plains, with lush grass and occasional small lakes or pools.

This is a very direct and potent way of experiencing the interplay of Elemental forces. But there are two objections to it:

1. It really is very focused upon minutiae and is several steps more fiddly even than the original Enochian system. Also, the Tarot and astrological attributions, plus the Egyptian Deities and Sphinxes, are quite alien to the core Enochian material.
2. The Golden Dawn never put this knowledge to any practical purpose, it was never applied in a real life setting. It remained so much magical masturbation.

Nevertheless, if this floats your boat, the means of calculating the God and Sphinx attendant upon each square, and the names to call upon, are all detailed in Regardie's *The Golden Dawn*. Although far too fiddly and anal for my own tastes, it is not incompatible with Apophis Club practice if it presses all your hot

buttons. But in order for it to serve any purpose, you **must** decide upon a practical application if you wish to pursue it.

The Enochian system had lain pretty fallow since Dee's day, so there were no experienced users available to advise the Golden Dawn on how the language should be pronounced. Dee had noted down a few basic guidelines, but they decided to ignore these and develop their own system of Enochian pronunciation.

There are a couple of variant recommended Golden Dawn methods for pronouncing Enochian. The earliest method seems to have been to pronounce the words as they were written as far as possible, but where two or three consonants ran together, an 'ey' sound should be inserted between them. The letter 'Z' should be pronounced as 'zod' in all instances[8]. So under this method, the

name of the King of Earth, ICZHIHAL, would be pronounced 'Ik-zod-hi-hal'.

Later use tried to reconcile the Enochian and Hebrew alphabets. It was now decided that every letter must be pronounced in full, that none should be run together, and that the vowel sounds that followed consonants should be the same vowel sound that followed in the name of the equivalent Hebrew letter ('Z' was still pronounced as 'zod'), So ICZHIHAL would now be pronounced as 'I-ka-zod-heh-i-heh-a-el'. By any standards, this is a bit of a mouthful and hardly a mellifluous and resonant word of power! But this is how many people pronounce Enochian even today. Poor things.

In their bid to reconcile Enochian letters with Hebrew, two further innovations were introduced. The first of these was to devise a system of Enochian numerology where

the number values were derived from corresponding Hebrew letters' gematria values. This system is utterly useless and unbalanced, as it matches certain Hebrew letters and numeric values to more than one Enochian letter, whilst others have no match at all. You can't put a square peg in a round hole.

The second innovation is equally spurious. Long after the original Order had ceased operating, some modern Golden Dawn magicians decided that there should 'obviously' be 22 Enochian letters and not 21, so that it would match with Hebrew. They therefore invented a 'new' Enochian letter, albeit one which appears in no known Enochian words or Calls![\[9\]](#) This was no doubt well-meant, but is completely inappropriate, as Enochian is not – and never has been – linked to Hebrew. We will look more deeply at its linguistic

underpinnings later, but Hebrew it definitely ain't.

It may seem that I'm dealing a lot of knocks to the Golden Dawn in this chapter, but that isn't really the case. The Enochian methodology I am going to provide later in this book has been trimmed of excessive convolutions as far as possible. The pronunciation is straightforward and fluid and the primary symbolism is uppermost, without need for being too anal about anything. But I do recognise that some people have come to love the Golden Dawn's idiosyncratic pronunciation and that it has become the standard for many groups. And if someone has a real desire to skry every Watchtower square in minute detail, that's fine too. There **are** Enochian purists out there who will have no truck at all with the Golden Dawn's system, declaring that if Dee didn't say it, it's not legitimate. There

are people like this in every magical field. They forget that magical practices become traditional **through use**. Every time a magician does something a certain way and is successful, that thing and that way gain in power. *Xepera Xeper Xeperu*. The Golden Dawn Enochian system has been used by so many people over the decades that it has accrued a presence and a power all its own. And you have to respect that.

It is also worthy of respect that the Golden Dawn were the first group to try to incorporate Enochian as a coherent entity into their system of magic. Had they not done so, it would still be in utter obscurity today.

The Calls of the Watchtowers

It is made clear in Dee's work that the first eighteen Angelic Keys are

intended to correspond in some manner to the Watchtowers and to be used in invoking their forces. The Golden Dawn studied the meanings of the Calls and discovered a pattern in them. They attributed the Keys to the various sub-quadrants of the Watchtowers. It will be noted that in order to invoke most of the sub-quadrants, a couple of Calls will have to be spoken in the correct order. The allocations and ordering of the Calls is detailed below:

1st Call: Use first when invoking from the Tablet of Union. Not used for the other Watchtowers.

2nd Call: Use after the First Call when invoking the forces in the letters E,H,N or B on the Tablet of Union. Not used for the other

Watchtowers.

3rd Call: Use when invoking from the line EXARP on the Tablet of Union, after the first two Calls.

Use first when invoking from the Tablet of Air (if invoking Seniors or the sub-quadrant Air of Air, this is the only Call required).

4th Call: Use when invoking from the line HCOMA on the Tablet of Union, after the first two Calls.

Use first when invoking from the Tablet of Water (if invoking Seniors or the sub-quadrant Water of Water, this is the only Call required).

5th Call: Use when invoking from the line NANTA on

the Tablet of Union,
after the first two Calls.

Use first when
invoking from the Tablet of
Earth (if invoking
Seniors or the sub-quadrant
Earth of Earth, this is
the only Call required).

6th Call: Use when invoking
from the line BITOM on
the Tablet of Union,
after the first two Calls.

Use first when
invoking from the Tablet of
Fire (if invoking
Seniors or the sub-quadrant
Fire of Fire, this is
the only Call required).

7th Call: Use this after Call 3
to invoke the sub-angle
of Water of Air.

8th Call: Use this after Call 3
to invoke the sub-angle
of Earth of Air.

9th Call: Use this after Call 3
to invoke the sub-angle
of Fire of Air.

10th Call: Use this after Call 4
to invoke the sub-angle
of Air of Water.

11th Call: Use this after Call 4
to invoke the sub-angle
of Earth of Water.

12th Call: Use this after Call 4
to invoke the sub-angle
of Fire of Water.

13th Call: Use this after Call 5
to invoke the sub-angle
of Air of Earth.

14th Call: Use this after Call 5
to invoke the sub-angle
of Water of Earth.

15th Call: Use this after Call 5
to invoke the sub-angle
of Fire of Earth.

16th Call: Use this after Call 6
to invoke the sub-angle

of Air of Fire.

17th Call: Use this after Call 6
to invoke the sub-angle
of Water of Fire.

18th Call: Use this after Call 6
to invoke the sub-angle
of Earth of Fire.

Rosicrucian Chess

Another innovation by the Golden Dawn was the game of Enochian Chess, also called Rosicrucian Chess.

This complex game was played on one of four boards, each one based upon one of the Elemental Watchtowers. Each board had 64 squares, consisting of the four groups of 16 'Lesser Angel' squares from each sub-quadrant.

There were four sets of pieces placed upon the board, each starting in a different sub-quadrant. The pieces were based upon the Egyptian Gods

active in that sub-quadrant according to the Golden Dawn's reckoning of these things.

Judging from the surviving papers on the subject, Enochian Chess seems to have been primarily the project of Westcott rather than Mathers.

Enochian Chess was more than a game. It was a means of both divination and magic. For divining the answer to a question, the players would select the appropriate board and arrange the pieces. They would then play out the game, taking note of the movement of the pieces through the world and the interplay between them as they challenged each other and removed other pieces from the board. This would provide insight into the matter under consideration.

For more active magical purposes, the game would be played in the same manner, but the movement and

taking of pieces would represent the magical powers of the forces within the Watchtower and its Deities being invoked to cause corresponding change in the world.

It is a very complex and fascinating system and worth a read in the Golden Dawn papers, but is ultimately an entertaining side issue, far too finicky for practical implementation.

The Vision and the Voice

It is impossible to study Enochian magic without taking into consideration the enormous contribution made by Aleister Crowley toward its development, both practical and philosophical.

Crowley was an Initiate of the Golden Dawn, and although Yeats and other members of the London Temple barred him from entering the second Order when they rebelled against the authority of Mathers (who was then living in Paris), Mathers himself bestowed the title of Adept upon Crowley, together with his Inner Order privileges. Quite naturally, Crowley was fascinated by the weird beauty of the Enochian system and he took it to his heart. Kenneth Grant reports that very many years later, towards the end

of Crowley's life, when Grant was his secretary, one of the old man's most prized possessions was a full set of the Abra-Melin magic squares, written out in his own hand, but using Enochian letters upon the squares instead of English ones.[\[10\]](#)

It was Crowley who gave the modern world its first accessible publication of the Enochian material in his journal *The Equinox*, in a compact but comprehensive paper entitled *Liber LXXXIX vel Chanokh*. Although extremely short and concise, this paper details the entire Enochian system as taught by the Golden Dawn.

However, in *Liber Chanokh*, Crowley made one major change to the Golden Dawn materials: rather than provide the Enochian Calls in their original form and then provide a pronunciation guide, he instead printed a phonetic version of the Calls. Compare the following First Call

according to Crowley with that given earlier, in section I of the book:

First Angelic Call

According to Crowley

*Ol sonuf vaoresaji, gohu IAD Balata,
elanusaha caelazod: sobrazod-ol
Roray i ta nazodapesad, Giraa ta
maelpereji, das hoel-go qaa notahoa
zodimezod, od comemahe ta nobeloha
zodien; soba tahil ginonupe pereje
aladi, das vaurebes obolehe giresam.
Casarem ohorela caba Pire: das
zodonurenusagi cab: erem Iadanahe.
Pilahe farezodem zodenurezoda
adana gono Iadapiel das home-tohe:
soba ipame lu ipamis: das sobolo
vepe zodomeda poamal, od bagira aai
ta piape Piamoel od Vaoan!
Zodacare, eca, od zodameranu! odo
cicale Qaa; zodoreje, lape zodiredo
Noco Mada, Hoathahe IAIDA!*

Crowley's phonetic version is at least sonorous and impressive sounding when intoned properly. You don't have to take my word for this. Recordings were made of him reciting the first two Enochian Calls. You can buy a digital version of the album containing these and other recordings here:

<http://www.amazon.com/Aleister-Crowley-Magick-Great-Speaks/dp/B007TWJCVK/>

Crowley's versions of the Calls have since been much copied and used, and have thus acquired a power all of their own, which is undeniable. Although The Apophis Club does not adopt his phonetic system, it is understood that some individual Initiates may prefer to continue working with it if it is what they have been accustomed to.

It will be observed that Crowley permits more variation in his

pronunciation than the Golden Dawn, who stuck rigidly with Hebrew conventions. So in Golden Dawn usage, letters such as 'G' and 'C' would always be pronounced hard, whereas Crowley softens them to 'j' and 's' sounds respectively where it improves the flow of the speech to do so.

The main problem with the Crowley Keys, of course, is that it makes it extremely difficult to find the actual original letters of each word in them for study purposes.

Crowley is also one of the few magicians to have composed new invocations using the Enochian language. His published version of Mathers' translation of *The Goetia* contains a lengthy example of a self-penned Enochian conjuration. Crowley's understanding of Enochian and his practical application of it went far beyond that of the Golden Dawn, leading to one of the most profound

experiences of his life and one of the most extraordinarily beautiful documents he penned...

Into the Æthyrs

While the Golden Dawn did very little with the Calls of the Thirty Æthyrs, Aleister Crowley took them and produced something absolutely extraordinary. He used the Nineteenth Angelic Key and called upon each of the Æthyrs in turn, beginning with the Thirtieth (TEX), the one closest to the manifest world, and continuing up to the First, LIL, at the very limits of conceptualisation.

The visions he received in consequence of these conjurations were absolutely extraordinary. He visited the lowermost two Æthyrs, TEX and RII, whilst in Mexico in 1900, four years before he received *The Book of the Law* and his life's

Work. These earliest two accounts are fascinating and obviously the work of a highly skilled magician, but they are more regimented and straiter-laced than those that were to follow.

But the visions of the remaining twenty-eight were something else altogether. Crowley didn't resume the sequence until nine years later, when he was in Algeria with his student Victor Neuburg. By this time, the Great Beast had really grown into his magical shoes and he let rip! The visions that followed were of such intensity and passion that just reading the account of them is enough to ignite the sensitive soul. They are things of tremendous power and beauty.

In these visions, Crowley truly defined the Enochian Universe and its initiatory path. He gave shape and form to many of the concepts and entities and magical assumptions which are taken for granted today and































simply accepted as part of the Enochian corpus. Many of these ideas have passed into more general magical thought too.

Crowley spoke of the Holy Guardian Angel, his visionary experiences bringing a fresh illumination to the dated grimoire of Abra-Melin. He spoke of the Abyss and the Ordeal of crossing it. He spoke of the City of Pyramids and the method of becoming a Magister Templi. These are all ideas that have percolated through to the modern day. When I received my Recognition as a Magister Templi at the hands of Dr Michael Aquino in the Temple of Set, much of the ritual text and the concept of the degree was derived from Crowley's vision of the Garden of NEMO in the Enochian Æthyrs.

The record of Crowley's visions was published in a book entitled *The Vision and the Voice*,

which is included in the collection *Gems From the Equinox*. It should be considered required reading for all Enochian magicians.

The Alphabet of
Daggers

Another of Crowley's innovations with the Enochian Æthyrs was when he was shown the Alphabet of Daggers. This provides a substitution for the letters of the English alphabet using patterns of

daggers. With this system, words can be spelled in documents or on talismans using the Alphabet of Daggers, or they can be spelled out by shifting physical daggers from one position to another upon the altar top: as a name is invoked, the magician can spell out each letter in sequence with the blades.

This provides a new tool for the 'encoding' of magical messages within the Enochian system and its use is encouraged for such purposes.

The Gods of Enochian Magic

It was Aleister Crowley who first brought the Gods of the Enochian system fully into magical consciousness. The fact that these names and Deities are so well known today is entirely down to him.

We will be discussing the

Enochian Deities in far greater detail in Section IV of the book, but Crowley's philosophy became built around these entities, alongside those of his *Book of the Law*:

Babalon:

The Queen of Heaven, Holy Harlot, Bearer of the Graal in which is poured the Blood of the Saints, the Eternal Feminine in all of Her glory.

Choronzon:

Archdevil of the Abyss, the Demon of Dispersion.

Holy Guardian Angel:

Taken from *The Book of the Sacred Magic of Abra-Melin the Mage*, the process of acquiring the Knowledge and Conversation of the Holy Guardian Angel was absolutely central to Crowley's magical method, all other purposes being deemed subservient to

this one. Although Crowley had completed the Abra-Melin Workings, his supreme Vision of the Holy Guardian Angel as personal Deity came in the Eighth Enochian Æthyr.

These names were without substance until Crowley's visions fleshed Them out. He removed the Christian veneer from Enochian, exposing its magical core.

The Schuelers Make Their Mark

Although Gerald and Betty Schueler were not chronologically the next Enochian innovators, they are best considered immediately after the Golden Dawn and Crowley, as their Work continues directly on from these sources.

It has to be said, though, that they really took the ball and ran with it, stripping away most of the accretions from other systems such as Qabalah and rendering Enochian into a fully workable system in its own right, which they then expanded upon greatly, adding many innovations and integrating the various parts of the system (although, like Crowley and the Golden Dawn, they too took very little notice of the early Heptarchical material).

They wrote a series of Enochian books for Llewellyn Publications. Gerald wrote the first ones on his own, with his wife taking joint writing credit for the last couple. We'll consider the innovations of each book in turn in this chapter. The Schuelers are occasionally a little 'white light' for my tastes, though their later books were less so, but their enormous contribution to Enochian magic and the genius of the system they synthesised cannot be overstressed.

Enochian Magic

The first book in the series was an attempt to explain the Golden Dawn system of Enochian magic in a simple, straightforward way, adding in Crowley's Work with the Æthyrs. It basically succeeded in this.

As such, it incorporates the system of making pyramids out of

Watchtower squares, etc., along with most of the other Golden Dawn idiosyncrasies.

However, there are a couple of innovations that make the book especially interesting and which would find their full utility in the next and subsequent volumes. Schueler presents easy, practical instructions for the invocation of the Angels of the Watchtowers, and he begins the process of categorising the Æthyrs into various related levels, corresponding roughly to the various magical planes of other traditions. These two things make the system much more accessible and easy to grasp.

An Advanced Guide to Enochian Magick

This is the core volume of Schueler's Enochian system. It discusses the Watchtowers and Æthyrs in their

entirety, offering methods for experiencing them and channelling their forces through both meditation and invocation.

There is a full analysis of the Æthyrs and what the magician is likely to encounter in them, plus a series of magic squares containing Formulae of power extracted from the Calls. There are rituals provided to emulate the experience of skrying the Æthyrs and experiencing the Abyss. Also, for perhaps the first time, there are examples of the Enochian system being used for practical results magic purposes, such as rites for invisibility, healing and apports. These are largely adapted from Golden Dawn Qabalistic models, but this marks the first time that a published book had used a purely Enochian system for such a purpose.

This book also has a lot to say about the magical concept of Vovin, the

Enochian Dragon.

Enochian Physics

A fascinating book, this volume attempts to reconcile magical theory and practice – and in particular the Enochian system – with modern physics, comparing occult concepts with relativity and quantum theory. As with all such attempts, many of its comparisons are bound to suffer badly with the passage of time as new theories and discoveries are made in both the magical and scientific worlds, but it is at least an opportunity to present and discuss some very meaty material and philosophical ideas.

This book – inevitably, given its title – further explains and tightens up the Schuelers' model of the Enochian Universe. Whilst not identical, their ideas were at least inspirational when integrating the

Apophis Club curriculum of Enochian magic presented in Section IV of this book.

The Enochian Tarot

The concept of the traditional Tarot deck is a sublime one, a pictorial representation of the entire Magical Universe. Whatever the cards' origins may have been, they have been transformed by modern magical practice into a coherent statement of the macrocosm and the microcosm, the cosmos and the psyche. The 22 Trump cards, with their powerful archetypal images, are attributed to the 22 Paths of the Qabalah's Tree of Life; the four suits are attributed to the four cosmic Elements, with their individual cards allotted to the ten Sephiroth and the four world levels of Qabalism.

When Gerald and Betty Schueler decided to design an

Enochian Tarot, they designed it in the same way, but based around the Enochian system. In the Enochian Tarot, there are 30 Trump cards, one for each of the Thirty Æthyrs, bearing a symbolic design which invokes the archetypal force of its Æthyr. The four suits are attributed to the four Watchtowers of Fire, Air, Water and Earth, and their individual cards are allotted to the spiritual hierarchy of that Element, beginning with the King and moving down through the Seniors and Angels to conclude with the Demons. Each card has a specific meaning according to its designation, which can be used for either magic or divination.

One of the beauties of Enochian Tarot cards is that they can be present or moved upon the altar in order to signify the setting in motion of invoked forces. This kind of Tarot magic can be quite powerful,

especially when used with a deck you have become familiar with and have handled often.

The Enochian Tarot book was published alongside a Tarot deck and the two are ideally used together. Although the deck is accompanied by a booklet explaining the meanings of the cards, the book goes into much more detail and is essential for those who are magicians rather than just card readers. Sallie Ann Glassman's art is something that many people love, though I have to admit I am in two minds about it. I love her use of colour and shape and implied motion, but the images on the cards are often lacking in the kind of detail I like to see. But this is a personal perspective. The artistic, of course, may use those ideas to produce their own Enochian deck.

Enochian Yoga

The final volume of the Schuelers' main five book series [\[11\]](#) of Enochian texts was the superb *Enochian Yoga*.

This book added a system of chakras attuned to the Enochian psychological and cosmological model to the mix. Fair enough, since every other magical system has devised such a scheme, from the Middle Pillar exercise of the Golden Dawn to the Mill Working of the Rune-Gild. It's a powerful magical technique and feels right at home here. So much so that you'll find it adapted for Apophis Club use in Section IV.

But as well as adding yoga techniques, the book again subtly updates the understanding of the Enochian Universe and the integration of the various parts of the system. It further expands upon the Magical Formulae devised by the Schuelers and includes a wealth of fascinating new inspired material concerning the

Enochian Deities and philosophical approach.

As can probably be expected from the final book in the series, this is the most profound and mature volume of the set. But it can only really be fruitfully read in relation to the others.

Gerald and Betty Schueler can be commended for having taken the Enochian system and not only streamlined it and integrated its various parts, making it much more coherent than those who went before them had ever managed, but they also continued to develop the system, adding material which was new but cohesive and harmonious with the original system. This latter practice drew some flak from detractors (including me in my younger days when I was young and stupid enough to be a 'purist'), but represents a huge step forward in the understanding and

practice of Enochian magic. Their books are highly recommended. It would be nice if they were all still in print, but failing that you can pick used copies up easily online.

The Church of SAITAN

So far, the Enochian innovators we have examined have each in their way contributed to the development of Dee's bare bones material into an intelligible and coherent system. Their focus has been upon nailing the practical operation of Enochian magic, something its originators never actually seemed to make much progress with, despite gathering all the materials together. So although we may pick and choose from their innovations, we can be grateful to these people for actually rendering the system usable.

But in 1969, something altogether different hit the bookshelves, as Anton Szandor LaVey, the charismatic High Priest of the Church of Satan, published *The Satanic Bible*.

The closing section of LaVey's *Bible*, titled 'The Book of Leviathan' or 'The Raging Sea', was given over to the Enochian Calls. But you had never seen them like **this** before!

LaVey did not use the Watchtowers or Æthyrs or other parts of the Enochian cosmology in his Satanic magic. He was only interested in the Calls and the Enochian language. He asserted that reference to the Enochian 'Angels' was a misnomer, a term which had endured because of the tendency of most occultists to be pious and priggish. Instead, he declared, they were 'Angles', planes of incidence which led to the fourth dimension and could be used to open the Gates of Hell. The reader may recall that Edward Kelly himself had always insisted that the Enochian Angels were of the Fallen variety.

In his introduction to the Calls, LaVey talks of some of the

claims that had grown up around the Enochian language over the years: that it was a language older than Sanskrit, older than any other on earth, with a grammar and syntax all its own. He plays upon the glamour of this, but also tips a wink that it shouldn't be accepted without a pinch of salt. But with true Satanic pragmatism, what matters is the emotion engendered by using Enochian, not the facts concerning its origins. This is a point that many tend to forget. As LaVey says, "who can tell what grim reality provokes the 'fantasy'".

When speaking of the emotional charge generated by using the Enochian Calls, LaVey writes as follows: *"In Enochian the meaning of the words, combined with the quality of the words, unite to create a pattern of sound which can cause tremendous reaction in the atmosphere. The barbaric tonal*

qualities of this language give it a truly magical effect which cannot be described."

LaVey then proceeds to print the nineteen Calls, in both Enochian and English. But he makes three tremendously important innovations:

1. He bases his Calls upon Crowley's phonetic versions, but replaces the name 'IAIDA' (meaning 'the Highest') where it occurs with 'SAITAN', thus calling directly upon the Prince of Darkness in each case.
2. He provides new 'translations' of each Call. He looks at the originals and the perceived meanings of the Enochian words and he reframes them without Dee's Christian gloss. The meaning of each Call is the same, but now it becomes a Satanic paean, a mighty summons of

Infernal power. LaVey preserves the archaic style and language of the original English Calls. The results are strident and emotive and very, very powerful.

3. The Church of Satan was concerned with real magic that got results, and every ritual was concluded with one of the Enochian Calls most appropriate to its purpose. LaVey therefore defined a magical purpose underlying each Call, tying them into magic which would cause real change in the world.

LaVey's translations of the Calls can be found in *The Satanic Bible* and they are well worth using if you feel inclined towards them.

The purposes to which the Calls are used in Satanic magic are as follows:

1. "The First Enochian Key represents an initial proclamation from Satan, stating the inception of the laws of temporal theologies and of the lasting power which resides in those bold enough to recognise earthly beginnings and absolutes."
2. "In order to pay homage to the very lusts which sustain the continuance of life, itself, The Second Enochian Key extends this recognition of our earthly heritage unto a talisman of power."
3. "The Third Enochian Key establishes the leadership of the earth upon the hands of those great Satanic magicians who throughout the successive ages have held dominion over the peoples of the world."
4. "The Fourth Enochian Key refers to the cycling of the ages of time."

5. “The Fifth Enochian Key affirms the Satanic placing of traditional priests and wizards upon the earth for the purpose of misdirection.”
6. “The Sixth Enochian Key establishes the structure and form of that which has become the Order of the Trapezoid and Church of Satan.”
7. “The Seventh Enochian Key is used to invoke lust, pay homage to glamour and rejoice in the delights of the flesh.”
8. “The Eighth Enochian Key refers to the emergence of the Satanic Age.”
9. “The Ninth Enochian Key warns of the use of substances, devices or pharmaceuticals which might lead to the delusion and subsequent enslavement of the master. A protection against false values.”
10. “The Tenth Enochian Key creates

rampant wrath and produces violence. Dangerous to employ unless one has learnt to safeguard his own immunity; a random lightning bolt!”

11. “The Eleventh Enochian Key is used to herald the coming of the dead and establish a sustenance beyond the grave. To bind to the earth. A funerary call.”
12. “The Twelfth Enochian Key is used to vent one's displeasure towards man's need for misery, and bring forth torment and conflict to the harbingers of woe.”
13. “The Thirteenth Enochian Key is used to make the sterile lustful and vex those who would deny the pleasures of sex.”
14. “The Fourteenth Enochian Key is a call for vengeance and the manifestation of justice.”
15. “The Fifteenth Enochian Key is a

resolution of acceptance and understanding of the masters whose duty lies in administering to the seekers after spiritual gods.”

16. “The Sixteenth Enochian Key gives recognition of the wondrous contrasts of the earth, and of the sustenance of these dichotomies.”
17. “The Seventeenth Enochian Key is used to enlighten the benumbed and destroy through revelation.”
18. “The Eighteenth Enochian Key opens the gates of Hell and casts up Lucifer and his blessing.”
19. “The Nineteenth Enochian Key is the great sustainer of the natural balance of the earth, the law of thrift, and of the jungle. It lays bare all hypocrisy and the sanctimonious shall become as slaves under it. It brings forth the greatest outpouring of wrath upon the miserable, and lays the

foundation of success for the
lover of life.”

The Word of Set

Whilst a Magister of the Church of Satan, Dr Michael A. Aquino discovered the Casaubon edition of John Dee's diaries. Here he found the record of the Enochian Calls as they were written down originally, and he could not help but notice that they were rather different from the Keys used by the Church of Satan in its rituals, which were derived from Aleister Crowley's phonetic versions.

Naturally enough, Dr Aquino decided to experiment with this more authentic version of the Calls. He noticed that Dee's written notes on pronunciation, although scanty, made no mention of the Golden Dawn practice of inserting vowels derived from Hebrew letters. Instead (with one or two minor exceptions), the Calls were simply to be recited as they

were, pronounced similar to English pronunciation of letters. And this is what he decided to do.

Using the Call of the Æthyrs, he found himself imagining that he had entered a chamber where a number of Adepts of the White Brotherhood were gathered. They became disturbed and angered when he revealed himself to be a Master of the Black Arts. When he returned to conventional consciousness, he realised that this had been a qualitatively different experience to that obtained through use of the LaVey / Crowley Keys. He shared this with a few other ranking members of the Church of Satan.

In the summer of 1975, when a schism arose within the Church of Satan and Michael Aquino founded the Temple of Set as its first Magus, it was these Enochian Calls that he turned to when invoking Set during the Working that produced *The Book of Coming*

Forth by Night, the Temple's foundational document.

As his research continued, he discovered that Casaubon's Keys too contained errors. Those contained in Geoffrey James' book, *The Enochian Evocation of Dr John Dee*, were much more accurate. In time, copies of Dee's originals were also studied. The Temple of Set thus had available a completely accurate set of Enochian Calls, exactly as Dee had written them down.

By now, some very detailed Enochian dictionaries had become available, most notably Donald C. Laycock's *Complete Enochian Dictionary*. Cross-referencing with this and comparing the usage of various Enochian words and phrases in different Calls, and the subtly differing shades of meaning given to them, it became possible to isolate the root meanings of the Calls and to express

them in different words that would convey that meaning in the light of the most advanced current magical philosophy: Dee's Christian overlay could be removed entirely.

The result of this Working was a new 'translation' of the Enochian Calls, which were renamed *The Word of Set*, and which represented the eternal initiatory charge from Set, the Prince of Darkness, (Iaida – the Highest of Life), to His Elect. The beauty and wonder of the English rendition of the Nineteen Parts of *The Word of Set* is a marvel indeed. It gives the Enochian system a new profundity.

For a long time, *The Word of Set* was an internal publication of the Temple of Set. Happily, it has now seen wider publication. I recommend that all users of The Apophis Club's system of Enochian magic should at least be familiar with it, even if they

choose not to directly use it. It can be found in the two volume book set entitled *The Temple of Set* by Michael A. Aquino, available in print from Amazon's CreateSpace publishing service, or for Kindle. The rest of the book makes for pretty damn fine reading too.

IV

**DRACONIAN
ENOCHIAN
MAGIC**

The Stooping Dragon

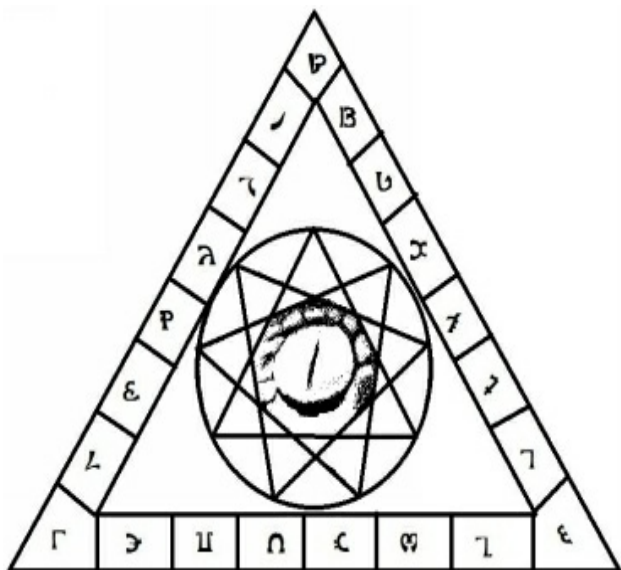
We've taken time to look at the fundamental materials of the Draconian system and have taken time to investigate how it was originated and then developed over the years by various individuals and groups. So how is all of this stuff going to be used within the context of the Apophis Club?

The Basics of the System

If anybody wants to go to the trouble of making a Holy Table and a Ring, you can be my guest, but these accoutrements are neither required nor really desired for the majority of Apophis Work magic, which prefers a more streamlined and efficient

approach to magic.

The *Sigillum Dei Aemeth*, work of art though it is, is wholly inappropriate to our Work and should **not** be used. Instead, the Club's Seal of the Eye of Leviathan should be displayed proudly. For Enochian use, the Seal may be displayed within a triangle in which the twenty-one letters of the Enochian alphabet are arranged, as illustrated overleaf.



This design should be displayed upon the altar, or upon the North wall of the ritual chamber, depending upon space available. Its colour should be silver upon black (or gold upon red, only if a member of the Draconian Circle).

The remaining tools are those common to normal practice of Draconian magic:

- a robe (optional)
- a Wand, or other pointing device
- a dagger or knife
- a chalice
- the ritual wine
- the altar
- candles (red and / or black)
- Void focus device

The Void focus device will vary from one Initiate to the next. If it is something which can be used as a skrying device (mine is an egg of

obsidian, for instance), then all well and good. If your Void focus device is something unsuitable for this purpose (such as a sigil or talisman), you will also need to add a skrying device to your list of tools. This can be any reflective surface, such as a polished stone, a mirror or even a saucer of ink.

You will also want to prepare four Watchtowers to be displayed in the four quarters of your ritual chamber, plus the Tablet of Union to be placed upon the altar. If your space is limited, small printouts only a few centimetres large will suffice, to be placed around you in the appropriate directions. The colours for the Watchtowers will be discussed shortly.

Seven Heads of VOVIN

It will come as no surprise to long term Apophis Club students to learn that our

treatment of Enochian magic is defined and integrated by the Seven Heads of the Ancient Dragon, one of whose names in the Enochian system is Vovin[\[12\]](#).

We will be tying the *Heptarchia Mystica* into this system by associating the seven Kings and Princes and the system of Planetary magic with the Heads. This will underpin the Club's practice of Enochian magic, as it was the foundation of Dee's.

The Watchtowers

The Watchtowers should be displayed in the ritual chamber during all Workings of Enochian magic.

The attribution of letters to the squares of the Watchtowers which are given in Section I of this book represent the best possible reconstruction of the 'correct'

Watchtowers after studying several sources. Those used by the Golden Dawn and Crowley and those who followed their lead differ in places and often contain two, three or even four alternative letters in the same square. In point of fact, Dee and Kelly were advised of corrections that should be made to the original Watchtowers, and those provided in this book represent the latest and most 'correct' version that I can ascertain. Hence, these are the Watchtowers that will be used by The Apophis Club.

The Watchtowers should be coloured according to their Element. The Apophis Club system is simplified here, though takes its lead from the Golden Dawn one. Of course, we will not be dealing with their system of 'pyramid squares', which results in a ludicrously complicated way of determining the colours.

The colours associated to the

Elements in Apophis Club usage differ slightly from that of the Golden Dawn. Our colour scheme is as follows, to reflect our aesthetics:

Fire – Red

Air – Yellow

Water – Blue

Earth – Dark Green

Spirit / Consciousness –

Black

The Golden Dawn attribute black to Earth and white to Spirit. But we agree with Crowley's assertion that the Earth is a green and verdant Element. We also assert that the correct colour for Consciousness is black, being the quality of the Lord of Darkness.

The background of the Fire Tablet squares should be painted red, except for the central cross (with the King's and Seniors' names) and the

Sephirothic Crosses in each sub-quadrant: these crosses should have a black background. The letters in each sub-quadrant should be painted in the colour of that sub-Elemental influence (yellow for Air; blue for Water; dark green for Earth and silver for Spirit). The letters in the Fire of Fire sub-quadrant are painted bright green to contrast against the red background.

The background of the Air Tablet squares should be painted yellow, except for the central cross and the Sephirothic Crosses in each sub-quadrant: these crosses should have a black background. The letters in each sub-quadrant should be painted in the colour of that sub-Elemental influence. The letters in the Air of Air sub-quadrant are painted bright purple to contrast against the yellow background.

The background of the Water Tablet squares should be painted blue,

except for the central cross and the Sephirothic Crosses in each sub-quadrant: these crosses should have a black background. The letters in each sub-quadrant should be painted in the colour of that sub-Elemental influence. The letters in the Water of Water sub-quadrant are painted bright orange to contrast against the blue background.

The background of the Earth Tablet squares should be painted dark green, except for the central cross and the Sephirothic Crosses in each sub-quadrant: these crosses should have a black background. The letters in each sub-quadrant should be painted in the colour of that sub-Elemental influence. The letters in the Earth of Earth sub-quadrant are painted black against the dark green background.

In all cases, the black squares of the crosses should display letters coloured according to the Element presiding over the Watchtower (red for

Fire, etc.).

The Apophis Club system does not use the Golden Dawn system of pyramid squares, but there will still be opportunity to skry the sub-Elements as a whole (instead of individual squares), and to invoke or evoke the Spirits of the sub-quadrants.

The Watchtowers will also be loosely associated with the Seven Heads and the magical planes of consciousness, as will become evident as the system unfolds. The Schuelers devised a similar scheme, though not identical.

The Enochian

Language

A great deal of nonsense has been spouted about the Enochian language over the years. Although its origins don't really matter in purely practical terms, it is good to know what we are

dealing with. I discussed this matter in my book *Words of Power*, from which much of this present sub-heading is derived.

The Angels claimed to Dee that this was the very language given by God to the Angelic Hosts, and that it had been taught to the patriarch Enoch, who had walked with God and had been taken directly into the Divine presence without suffering death.

There has been an awful lot said about Enochian as a language over the years. Here is what highly respected magician and Golden Dawn expert Israel Regardie had to say about it in *The Complete Golden Dawn System of Magic*:

The Enochian language is without any history prior to the skrying of Edward Kelly and John Dee. There is no record of its prior existence, regardless of some

fanciful theories which have been invented to account for it. The Enochian language is not just a haphazard combination and compilation of divine and angelic names drawn from the Tablets. Apparently, it is a true language with a grammar and a syntax of its own. Only a superficial study of the invocations suffices to indicate this to be a fact. The invocations are not strings of words and barbarous names, but are sentences which can be translated in a meaningful way and not merely transliterated.

Regardie – as always – talks a lot of sense here, sticking to the facts and debunking a lot of the superstitious nonsense that had sprung up claiming ancient origins of Enochian. It has no existence prior to Dee and Kelly, period.

He is also right to point out that the Angelic Keys are highly intricate invocations which are not capable of mere word for word transliteration. But there are several reasons why I refrain from agreeing that the Angelic tongue has “a grammar and syntax of its own”. Let's examine a few of its features more closely and see if we can't pin its true nature down.

Whilst it's perfectly true that Enochian cannot be transliterated word for word into English, it does seem that the order of words and phrases in a sentence mirrors English usage very closely. There may be large disparities between the number of words used, but the crucial point is that the **flow** of each sentence will be the same in both tongues. Anyone who has studied languages will know how drastically the order of words and phrases can change from one language to another. For example, if we take

Manx Gaelic, the original language of my homeland: if I want to say, “I speak Manx”, I would say, “Ta mee Gaelg aym”. But this literally reads when transliterated as “At me Manx there is being.” So even in so short a sentence, the word order and the manner of expression is completely different. This is always the case between languages that are not closely related. But even when languages are related, such as the various European tongues, there still remain quirks of expression and slight differences in the order in which clauses of a sentence are said. Yet Enochian clauses, although greatly variant in length, invariably flow in the same order as English ones

The final piece of the puzzle is that many of the words we find in the Enochian tongue bear a close relation – albeit often a tangential one, which is most curious – to a word or phrase in a

known tongue. Indeed, there is one excruciating pun in there which I will save till last in this little list, which would have greatly tickled Dee's sense of humour.

So let's have a look at some curiously familiar words that crop up in the Angelic tongue, words which would also have struck a resonance and a recognition with Dr John Dee:

Mad – ironically, a word that means God (see my *Draconian Consciousness: The Book of Divine Madness*).

Paracleda – wedding. So similar to the Greek Paraklete, meaning the Holy Spirit, about whom wedding symbolism is often used.

Iehusoz – mercies, similar to Jehovah, or Yeheshuah.

Luciftias – brightness, after Latin Lucifer, the Morning Star.

Peripsol – heavens, similar to parasol,

or at the very least the 'solar' connection to the heavens.

Naz-arth – 'pillars of gladness'. A Christian reference to Nazareth?

El – 'the First', as in the Hebrew Name of God.

Babalon – wicked, harlot, as in the Apocalyptic Babylon.

Paradiz – virgins, as in Paradise.

Paradial – dwellings, again as in Paradise.

Siaion – temple, similar to Zion.

Angelard – thoughts, similar to Angels, who are spirits of communication, literally 'messengers'.

Christeos – 'let there be', similar to Christ, the 'Word' of John's Gospel by which Creation was spoken into being.

Levithmong – 'the beasts of the field', similar to Leviathan.

Madrid – 'iniquities'. This is the most damning occurrence of all and one that Dee would have found hilarious, naming sins after the capital of Spain,

Britain's foremost rival in his day.

Some of these examples are stronger than others, some are very compelling, but when taken together all are suggestive of a language which draws some of its themes and associations from Dee's own knowledge and subconscious. This supposition is supported by the amazing identity between clause order in both English and Enochian. The language may have had its own way of saying things, but these unique features were then expressed in a similar pattern to Dee's own language. The alphabet is derived from Latin, the language of scholars in Dee's day. Add to this the fact that Dee was notoriously fascinated with codes and ciphers and it seems the most obvious thing in the world that any communication between him and entities from Outside would be expressed as a new and unique

language. In other words, there is a very strong case, which I personally believe, that Enochian has its origin in John Dee's own subconscious.

Some might object that Kelly was the skryer, but Dee was the conjurer, the invoker, the one who drew the words and visions forth, and they are most definitely attuned to him and not his companion. They may have been 'filtered' somewhat as they passed through Kelly's consciousness, but the thrust of them is Dee's.

There are two very important things to be borne in mind here, as it would be very easy to misinterpret what I have said, and I am determined that none should do so. Firstly, I am **not** saying that Dee consciously 'made it all up'. The response to his invocations was shaped through his own subconscious, moulding itself into a magical system that resonated perfectly with him. It was then

delivered to him through the entities he conjured. There was no deliberate or premeditated fabrication involved.

Secondly, it is important to realise that I am **not** saying that all that happened was only dredged forth from his subconscious. His conjurations were effective ones, establishing communication with non-human intelligences. It was the shape and the manifestation of their response that was moulded by his subconscious into a form that he could accept and understand, not the content and the meaning of the response.

So what I am positing is that the Enochian conjurations of Dr John Dee and Edward Kelly were a success in establishing transmundane communication and channelling an Initiatory current. The Enochian language and magical system itself is a manifestation of that current, not a pre-existing language. But it can now be

used by others to access that current afresh and interpret it through contemporary eyes.

I mentioned that the Enochian alphabet is based upon Latin, and not upon Hebrew as the Golden Dawn hypothesised. Hebrew is certainly the language that underscores Qabalism, upon which the Golden Dawn based their magical system, but we must remember that in Dee's time, the language of scholars and the Church was Latin: this was seen as the tongue of pious expression. This is why the Enochian alphabet has 21 letters, as does Latin. The modern English alphabet is derived from Latin, of course, but our letters are slightly more differentiated, numbering 26. But C and K may be counted as a single letter; as may I and Y; G and J; U, V and W. This leaves us with the 21 letters of the Enochian alphabet.

Having established that

	-	hard, as in <u>c</u> old,
before 'a', 'o' or 'u'		
D	-	as in <u>d</u> ay
E	-	as in <u>l</u> ettuce
F	-	as in <u>f</u> ield
G	-	hard, as in <u>g</u> ate,
before 'a', 'o' and 'u'		
	-	soft, as in <u>g</u> entle,
before 'i' and 'e', and in		
		clusters of
consonants		
H	-	as in <u>h</u> ouse; silent
after a vowel, but lengthens		
		the vowel
I	-	as in <u>h</u> it; if
stressed, as in <u>m</u> ach <u>i</u> ne		
J	-	as in <u>j</u> oy
K	-	as in <u>k</u> ettle
L	-	as in <u>l</u> ean
M	-	as in <u>m</u> ind
N	-	as in <u>n</u> od
O	-	as in <u>h</u> ot; if
stressed, as in <u>h</u> ole		

P	-	as in <i><u>p</u>en</i>
Q	-	as in <i><u>q</u>uit</i> ; but the single letter word 'q' is pronounced as 'kwa'
R	-	as in <i><u>r</u>oad</i>
S	-	as in <i><u>s</u>un</i>
T	-	as in <i><u>t</u>ry</i>
U	-	as in <i><u>h</u>ut</i> ; if stressed, as in <i><u>m</u>ule</i>
V	-	as in <i><u>v</u>acant</i>
W	-	as in <i><u>w</u>alk</i>
X	-	as in <i><u>f</u>ox</i>
Y	-	as in <i><u>y</u>ou</i> , or as in <i><u>r</u>eady</i> , depending upon position in word
Z	-	as in <i><u>z</u>oo</i>
EE	-	as in <i><u>w</u>eed</i>
OO	-	as in <i><u>f</u>ool</i>
AI	-	as in <i><u>h</u>igh</i>
EI	-	as in <i><u>e</u>ight</i>
OI	-	as in <i><u>b</u>oil</i>
OU	-	as in <i><u>o</u>ut</i>
CH	-	as in <i><u>ch</u>urch</i>

PH	-	as in <i><u>ph</u>antom</i>
SH	-	as in <i><u>sh</u>oe</i>
TH	-	as in <i><u>th</u>ank</i>

So you'll see that the Club's Enochian pronunciation really is just like conventional English usage. The rules aren't hard and fast, don't sweat it, just say what you see. It's more important to keep a fluid and resonant tone than worry about the minutiae.

Also, remember that the Enochian alphabet has 21 letters, not 26. You'll sometimes see Enochian words spelled in English letters in slightly different ways. For example, the name of the Twenty-Fifth Æthyr is sometimes given as VTI, which is a bit of a bugger to pronounce. But when you remember that U and V are the same letter in Enochian, you realise that this word can also be spelled UTI, which is a whole lot better. Similarly, when you see a hard letter 'K' in the

middle of a group of tongue-twisting consonants, it can be substituted with a soft 'C', pronounced as an 'S'. You'll become familiar with the sound and feel of the Enochian language soon enough.

The Enochian alphabet itself is of course adopted wholesale into Apophis Club practice. Its hooked, serpentine curves practically scream out for inclusion in Draconian magic! But there are also a couple of alternative alphabets that may be used alongside it on occasion.

One of these is the Alphabet of Daggers, first revealed in Aleister Crowley's visions of the Thirty Æthyrs, which has already been displayed in Section III. Club Initiates are encouraged to experiment with the use of this, both as a written alphabet and as the manipulation of physical blades in sequence.

Then there is the Apophis

Club's own Draconian alphabet, which also consists of the same 21 letters as the Enochian alphabet. This was quite deliberate when the alphabet was first devised, of course, as I always intended them to tie in. There is also the fact that $21 = 3 \times 7$, a most powerful number in Draconian reckoning. Three and seven are the two key numbers in Draconian magic.

A full account of the Draconian alphabet, its arrangement, three tiers and three numerological systems, is given in *Dragonscales* and expanded upon in *Words of Power*. The actual letters with their English and Enochian equivalents are tabulated overleaf.

The Draconian letters can be used for short written passages if desired, but their primary purpose has always been to be used as the basis for sigil generation rather than straightforward writing.

Draconian	Ω	Υ	Ϛ	⋈	ω	ξ	ϕ
English	B	D	P	G	R	T	Q
Enochian	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ
Draconian	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ
English	F	H	X	S	L	K	Z
Enochian	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ
Draconian	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ
English	U	I	E	O	M	N	A
Enochian	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ

With regard to Enochian numerology, the systems used by the Golden Dawn, Crowley and the Schuelers can be jettisoned immediately. They are an addled attempt to attribute the values of Hebrew gematria to the Enochian characters and they simply don't stack up: there are duplications and omissions. So this method must be considered a waste of time even by

devotees of those schools of Enochian thought.

If you wish to use a numerological system with your Enochian practice, it's simple: base it upon the Enochian letters and number them from 1 to 21 in their proper order as given in Section I.

The Enochian Calls

Now that we've considered the language, along with its pronunciation and alphabet, we should turn our minds to the ways in which the Apophis Club uses the Enochian Calls.

It will come as no surprise to most readers that my preference for the English version of the Calls lies with the *Word of Set*. But LaVey's English version of the Calls are also highly evocative for results magic. I use the Calls in the following ways:

- When invoking or evoking the Angels of the Watchtowers, or when astrally visiting or skrying areas of the Watchtowers, the sequences of Calls appropriate to each sub-quadrant as determined by the Golden Dawn should be used. Calls to be recited in Enochian.
- When conjuring the forces of the Æthyrs, or astrally visiting or skrying them, the Call of the appropriate Æthyr should be used. The Call is recited in Enochian.
- When doing magic for results (charging a sigil, or some other simple spell), the appropriate Key for the purpose of the Working is selected by LaVey's method. The Call may be recited in either Enochian or LaVey's English version (this latter is my own usual practice, as they're so

damn evocative!)

The Æthyrs

Our use of the Æthyrs is founded upon the pioneersing Work of Crowley and the Schuelers. From their operations, a fairly coherent and integrated picture of the Æthyrs emerges. This allows us to erect certain signposts and landmarks to render the experience of the Æthyrs a little easier and deeper for Initiates. I have also trod the Æthyrs on several occasions, not least the series of invocations that gave rise to the Apep Workings upon which this Club and its curriculum were established[\[13\]](#). My own impressions of the general currents have tended to confirm the conclusions of my forebears.

So as this curriculum progresses, each Æthyrr will be fully described in its turn, at that point when

the Initiate is ready to deal with its current.

We will, of course, be skrying (or astrally visiting) the Æthyrs, just as Crowley did. But our Work with them will not be limited to that. We will also be expecting the powers of the Æthyrs to cause actual transformation in the 'real world', both in initiatory terms and also producing material results. In all cases, the Æthyr in question will be invoked via the Nineteenth Call, utilising the appropriate name.

We will be following the Schuelers' lead and dividing the Æthyrs into several distinct bandings, or 'planes' Ours will differ from theirs, the groupings having been defined in the Apep Workings, each 'plane' of several Æthyrs being ruled by one of the Seven Heads of the Dragon. The Æthyrs – or Aires, as they are sometimes called – are thus

the very breath of the Dragon itself, embodied in the Seven Heads and the Heptarchical Kings and Princes, and ultimately manifesting in the physical world represented by the Watchtowers. This provides for a very integrated and interlinked model of Enochian magic, instead of a group of disparate systems.

One major difference with the Apophis Club's model of the Æthyrs is our perspective upon ZAX, the Tenth Æthyr and those 'higher' than it. ZAX is seen as the Great Outer Abyss, the gulf that separates Creation from the Unmanifest. Popular occult thought speaks of Æthyrs Nine through One then being 'beyond' the Abyss. We hold that this is quite evidently a philosophical nonsense. If the Abyss is the very frontier of manifest Reality, Gateway to the Void, how in blue blazes can there be anything on the 'other side' of it. I stand up, point my

finger accusingly, and shout, "Bullshit!"

The concept of 'crossing the Abyss' is invalid. There is nowhere to cross to (or, if you prefer, there is **Nowhere** to cross to). Once an Initiate girds his / her loins and enters ZAX, there is only the Void, the Nowhere / Nowhen, timeless and empty, yet seething with 'might bes'. The Ninth through First Æthyrs are not 'across' the Abyss, they are **within** it, reflecting the potentials and possibilities descried by the Initiate as the Void yawns progressively deeper beneath him / her, and the Draconian Eye flames wide open in the limitlessness.

But this will be discussed further at the appropriate part of the book, when it becomes a practical consideration and not just a philosophical one. Crowley Understood this and it's hinted in his writings, though he'd often hide it

behind 'lies for children'. Kenneth Grant certainly grasped it. But too many others haven't.

The Enochian Deities and Angels

In each of the Apophis Club's previous curriculum-based initiatory manuals (*APOPHIS* and *Ægishjálmur*), we have taken time from the outset to define and examine the Draconian Gods as represented in that system of Work. We will now do the same for the Enochian system.

A Plethora of Deities

It will be readily apparent from the huge lists of names given in Section I that there exist a huge number of Enochian Gods, Angels and Demons. A great many of these will be called

upon and / or Worked with as we proceed. This is inevitable, it's what this magical system is founded upon. Some of these – the brightest and best of them – will appear more or less sentient and Self-aware. Others may simply seem to be a cipher for a function. It takes all sorts to make a cosmology!

It may be that some Left-Hand Path Initiates take issue with the title of 'Angels' given to many of these Spirits. There's no need for this to be a problem: the Greek word *angelos* simply means 'a messenger'. It came to mean a messenger between the Divine and mortal realms, so the nature of the Angel depends upon the Divinity. There are accounts of as many Fallen Angels as there are of the regular variety, and we must never forget Kelly's insistence that the Enochian Angels were Fallen Spirits. So there's no need for this to be considered any

kind of Judeo-Christian gloss. And remember too Anton LaVey's assertion that the Angels should be seen as Angles, affording glimpses between the dimensions to that area which is their particular field.

The Lord of Darkness

In the model of the Apophis Club, there are four Draconian Deities who are of paramount importance to the Work of every Initiate; They embody and exemplify the qualities and mythic pattern which are needed to succeed in the Work. These are the Lord of Darkness, the Scarlet Woman, the Ancient Dragon and the Dæmon (or Higher Self). They assume different masks and forms in different mythologies and magical systems, but Their Essence is ever the same.

The Lord of Darkness is the

power of the Will. He was the First being in the newly born Cosmos to Awaken to full Self-awareness, and He has sustained and nourished His unique identity as a Self-Willed, Self-replicating pattern of consciousness ever since.

Mythologically, it is the Lord of Darkness who went on to Gift this sense of Self to humanity, that we too might become beings such as He is through the process of Initiation. He has ever taught the methods of magic so that humans may direct their Will to aspire to Godhood. He is the Serpent of the Eden myth and the later Devil of Christianity; He is the Greek Prometheus; He is the Lord of Light and Drighten of Darkness, the ever-crafty Odin; He is Set of the Egyptians, the *Neter* who is against the *Neteru*, the sole God who remained unbeguiled by the gaze of Apep and was Himself a beguiler.

In the Enochian magical Work of the Apophis Club, the Lord of Darkness may be ultimately seen as Set, who spoke the *Word of Set* to Michael Aquino through the Enochian Calls. In actual magical Work, however, He will be called upon through the Enochian names that have been given: **IAD** or **IAIDA**, meaning 'the Highest of Life'; or **SAITAN**, the Church of Satan's Enochian title for the Prince of Darkness.

The Initiate calls upon the Lord of Darkness to inflame their Will and to sharpen their sense of Self, drawing close those initiatory challenges that will cause them to rise above their present state and to become more than they previously were: to *Xeper* and Come Into Being.

The Scarlet Woman

It is through the Enochian Calls and Crowley's visions in the Æthyrs that the Goddess **BABALON** first came to prominence under that name, the embodiment of the Whore in *Revelation* who rides upon the Beast.

Babalon is ultimately derived from the myths of the Sumerian / Babylonian Goddess Ishtar / Astarte. She is the Queen of Heaven, the Holy Whore, who holds aloft the Graal which is filled with the blood of the Saints (the Essence of those who have sworn themselves to Her service). She bestows manifold joys and pleasure upon the Earth. Ecstasy is Hers to give.

She is the mistress of Desire and She inflames it in all who approach Her. Desire in all of its forms is the very driving force of magic, so She is the Queen of sorcery too. Desire is the Immortality Engine, which causes the soul to overreach its

limits in the hunger for Beauty and pleasure. Make no mistake: our path to the stars and eternity is one of joy and ecstasy, and it is through the hands of Our Lady that we receive these things.

The Dragon

The Dragon in Enochian magic takes three forms, all of which are significant for the magician.

The primary Dragon in the Enochian Calls and Æthyrs is **VOVIN** or **VOVINA**. This is the 'Stooping Dragon', i.e the Dragon that has extended Itself from Its abode in the Void and descended through the Æthyric layers until It comes into manifestation. The true Vovin remains coiled within the Void, where Its Eye perceives all, both manifest and Unmanifest. But It is also the entirety

of all that is, as the Cosmos was formed from the body and blood of Tiamat mythically. Vovin is the Dragon of the Void, extended into Reality, the Unreal Become Real. Like the Egyptian Apep, It is the play and illusion which forms something out of Nothing, and thus Its being is the very source and substance of magic. This is the Dragon of the Enochian magician.

Its name occasionally appears in composite forms, such as **TELOCVOVIM**, which means 'the Dragon of Death'.

The Dragon also manifests to the Initiate as the ArchDevil of the Abyss, **CHORONZON** (generally pronounced as 'Khoronzon', though the preferred Apophis Club pronunciation is 'Chawronzon', with the initial 'Ch' as in 'choice'. Choronzon is that aspect of the Dragon that marks the boundary between Reality and Unreality, the borderline where the Void meets the

Created Cosmos. He is the madness that the Initiate faces before plunging his / her consciousness into the Void. Although an aspect of the Dragon, Choronzon may appear in any and every form imaginable.

Many magicians of the past have viewed Choronzon as a terror and a destroyer. And in some respects He is, but not from the perspective of the Draconian magician. Choronzon is the filter through which new Void-stuff passes through into manifestation, and through which aggregates are broken down to return to their original Void state of potential. Without Him, there could be no Universe, His role is essential and the Apophis Club view Him as a powerful Initiator. But His teachings are potentially devastating to the unprepared and only suitable to those who have truly Worked their way to the place where they may gaze with joy into His face.

The third form of the Dragon derives from the Schuelers' Work in which they sought to manifest the Magical Dragon as an initiatory state, bringing forth the **VOVIN** within the magician's own Essence. This state of being, which arises naturally as the Enochian Work progresses, is the conscious recognition by the magician of his / her own Draconian heritage and the acceptance that the entirety of his / her body and psyche have been spawned from the Void and the substance of the Ancient Dragon. We are the Dreams of the Wyrms as It looks out and projects Itself into Being. Our Essence is as Its Essence.

The Dæmon

The fourth of the chief Deities of the Apophis Club is the Initiate's own Divine spark, the God / Goddess into

which he / she is transforming. The Dæmon is a Vision of that future personal Godhead, reaching back through time to hoist you by your bootstraps and to show that path which leads to that state of being.

Within the Enochian Work, given the prevalence of Angelic entities (Fallen or otherwise), and given the colossal influence of Crowley in shaping the modern conception of Enochian magic, we are sardonically content to employ his deliberately antiquated title for this entity, lifted from the *Book of the Sacred Magic of Abra-Melin the Mage*. So let us go with the flow and call it the Holy Guardian Angel.

Attaining the 'Knowledge and Conversation of the Holy Guardian Angel' was crucial to Crowley's system, and it is enshrined in the process of the curriculum offered in this book. It is interesting that by the

time Crowley came to do his Work with the Æthyrs and *The Vision and the Voice*, he recast the fullness of the Knowledge and Conversation of the Holy Guardian Angel into the Eighth Æthyr, which of course lies beyond the Void's event horizon which is passed through in the Tenth Æthyr, ZAX. This makes perfect sense, as the Holy Guardian Angel shows the potential of future Becoming, and can thus only be experienced in Its fullness by those who have Opened the Eye in the Void. It can – and must – be invoked and petitioned long before, but the integration and completion of this Work is pure Void-stuff. This contrasts with the Golden Dawn perspective – and Crowley's own earlier notion – that the experience belongs to Tiphareth, a Sephirah on the Tree of Life situated below the Abyss.

Enochian Advisers

Dee and Kelly received much of their Enochian material from other Angels and Spirits, whose names were not drawn from the magical squares of the Watchtowers. Much of the earliest Enochian communications are derived from conversations with the Angel Uriel, for instance. Then the girl child Madimi began teaching them, speaking often of her Mother, finally metamorphosing into a budding maiden, naked and lustful.

I too have had assistance from two Spirits in the creation of this Work, in a long series of invocations and meditative conversations. I expect that those who choose to Work with this curriculum will experience the same: Spirits will arise who will return again and again to teach them, becoming their Initiators. This seems to be a key feature of the Enochian Work, and one which those who persevere as far as the Third Head's

Work can certainly expect to happen.

One of my two Enochian advisers is the shade of Dr John Dee. I conjured up Dee's shade in a necromantic Working, the initial account of which is included in the Club's *Gods and Monsters* anthology publication.

Dee's shade is not conscious in the normal definition of the term; his Self has long since Remanifested into new forms. But the shade retains an awareness of his Work and can offer some perspective upon it. The conversations with Dee's shade have provided some much needed context and have greatly assisted in the integration of the various parts into the coherent whole of the Club's Enochian curriculum.

Freed from the shackles of time and circumstance, the shade is also able to adapt its perspective to embrace the concepts of Draconian

magic when it is shown them. Indeed, it becomes quite excited at the possibilities and has contributed many suggestions. Unfortunately, lacking a root consciousness, it quickly reverts to its remembered thought patterns if there is a gap of more than a few days between conversations. But Dee's shade has been an invaluable guide in this Work.

The other Spirit I have been Working with, and over a much longer span of time, is the same Madimi who communicated with Dee and Kelly. She is, of course, the Daughter of Babalon, described so eloquently by Crowley in his vision of the Ninth Æthyr, ZIP. She is a supreme Enochian Initiatrix. She appears to me as a girl of about sixteen, with short, punky, dark hair, a wicked sense of humour, wearing a 'punked' school uniform, quite deliberately provocative.

Madimi has assisted with

organising the curriculum into this present form, so that it may be of the most possible use to Enochian magicians. More than this, She has been Working with me for several years, preparing a Work of word-play and art based upon the Thirty Æthyrs which will be initiatoryly transformative to any who read it and look at its strange imagery. This Work, titled *No Future*, probably has several years' hard Work still to go before completion, but it is an ongoing labour of love.

Further Work

Necessary

Unlike the other two complete presentations of the Apophis Club curriculum (given in its raw form in *APOPHIS* and much expanded in *Draconian Consciousness*, then presented in a wholly runic form in

Ægishjálmur: The Book of Dragon Runes), the Enochian curriculum presented in this current book is lacking a few elements, which the reader **must** endeavour to flesh out from elsewhere if balanced progress is to be maintained.

In both *APOPHIS* and *Ægishjálmur*, the First Head Work involves physical Work, testing the body's limits, exercising and enhancing the physical senses, and so forth. This is supplemented by other physical Work, such as posture Work and the carving of rune sets. The Second Head programme is also stacked with processes to train and challenge the mind and emotions, switching between emotional states, enhancing concentration, developing visualisation skills, training memory, etc.

The Enochian curriculum is basically ritual magic and meditation all the way through. There is a little

Enochian Yoga brought in via the Schuelers' system and the skrying practice obviously helps with improving visualisation over time. But there is no set pattern of physical and mental training integrated into the curriculum. This can allow for very lop-sided development and cause major problems at later Heads. Unfortunately, Enochian has always been designed around the bookworm occultist, separated from the world. This just will not cut the mustard.

Initiates who Work with this Enochian curriculum **must** supplement it from other sources. The easiest way to do this is to follow the physical and mental training regime from *APOPHIS* and practice it rigorously alongside the Work in this present volume. Those who really want to go to town on reprogramming and maximising their body and mind may take up a martial art, dancing or another physical

training system, and perhaps work through the *NLP Workbook* by Joseph O'Connor. These things are not optional steps. At the very least, the exercises provided in *APOPHIS* for the First and Second Heads must be put into practice.

The Work of the First Head

The First Head of the Dragon is represented symbolically as a Scorpion: a creature of the Earth, which crawls upon the ground with eight powerful legs, firmly planted. It has claws with which to grip Reality and a sting with which to paralyse and dissolve it. It is the Head of the physical world and the patterns of causes and effects which course through it.

The First Head's Enochian rulers are King Baligon and Prince Bornogo and the Planet Venus embodies its principles. In the general scheme of 'subtle planes', it corresponds to the Etheric Plane, those conceptual levels which most closely surround the manifest Universe, giving shape and form to it. The Element of

Earth and the Watchtower of Earth are attributed to it, along with the hierarchy of that Watchtower. The lowermost two Æthyrs – 30 TEX and 29 RII – permeate this Head and its Work. These are the forces which the Enochian student of the First Head will have to learn to channel, focus and master.

Because this Head is so rooted in physicality, the Initiate will be required to take every step to test the limits and develop the capacity of his / her physical body, as explained in the previous chapter. This can most easily be done by incorporating the appropriate exercises from the general *APOPHIS* curriculum.

The Enochian Pentagram Rite

The Enochian curriculum of the Apophis Club is based solidly around

ritual magic. It is important as a first step in this process to learn an effective opening and closing ceremony, which will bookend all of your Work.

The rite presented here is an Enochian ritual which is obviously adapted from the Golden Dawn's Lesser Banishing Ritual of the Pentagram. It should be learned by heart and practised repeatedly until you are fully proficient and the visualisations are bright and 'Real' before you proceed with further Work. This rite should make a very real change to the atmosphere of a place, you should be able to **feel** it.

At the commencement of any ritual, do the Invoking version of the rite; at the close, finish with the Banishing version.

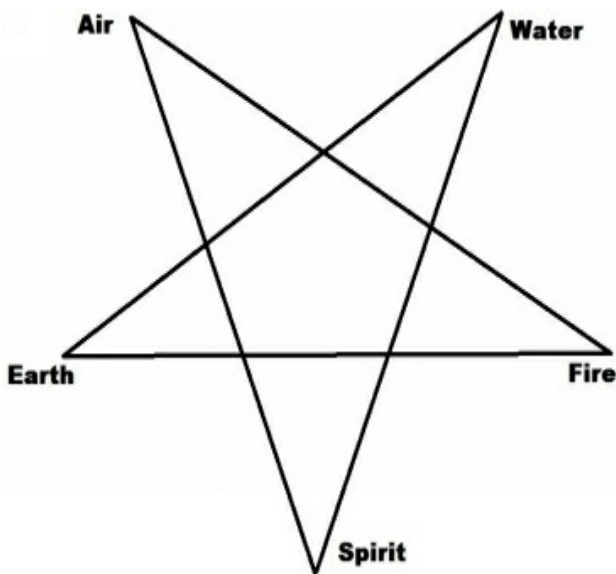
As befits the aesthetic and philosophy of the Apophis Club, we are Working with the so-called 'averse'

Pentagram, which has two points uppermost. This is a symbol of dynamism, and recognises that our Work is rooted in the Earth, which is ultimately an expression of the Void.

We do not use the Golden Dawn's model of invoking and banishing Pentagrams, which are based around the idea of moving toward or away from each Elemental point. This is very inelegant and unsatisfactory, leading to such awkward realisations that invoking Air and banishing Water are exactly the same. Their system may be studied in the Golden Dawn titles in the 'Further Reading' section. It is far more logical and symbolically satisfying to **start** from the point of the Element you wish to Work with, and trace the Pentagram in a clockwise direction in order to invoke, and in an anti-clockwise direction in order to banish. This works very well indeed.

The attribution of points to the

Elements places them in the same relative positions as the sub-Elemental quadrants on the Watchtowers, so they are consistent with the rest of the Enochian scheme and easy to remember:



So, for example, in order to invoke the Element of Water, the magician would begin at the uppermost right point, then trace the line down toward Spirit, following the angles

round until returning to the starting point at Water; to banish, the direction of tracing would be reversed, initially moving from Water in the top right down towards Earth at the lower left, and so on round.

Invoking Rite of the Pentagram

Each Working of Enochian magic should begin with this.

Stand in the centre of your Working space, facing North. Your altar should be before you, with your ritual tools upon it. The Seal of the Eye bordered by the triangle of Enochian letters should be boldly on display. The Tablet of Union is upon the altar, and the four Watchtowers are in their appropriate quarters (Earth in the North; Air in the East; Fire in the South; Water in the West).

Raise your arms up in a 'V' shape, reaching up to the Heavens above your head, and recite: **“I call upon the Stooping Dragon, the timeless one of the Void, to recognise me as kin, and to inflame the Dragon's Breath within me. Aid me as I seek to reach into the Void and Work my magic upon the world!”** Feel the Dragon's Breath flowing into you.

Now advance to the North. Use your wand or dagger to trace an invoking Pentagram of Earth in the air before you. It should be visualised as green in colour. Say the word **“NANTA”** as you trace it. Then thrust your wand or dagger into the middle of the Pentagram and say the Holy Name of the Element: **“MOR DIAL HCTGA”**. See the green lines flare and pulse with light and imagine the name rolling forth to the outermost

reaches of the Universe.

Move clockwise to the East. Trace an invoking Pentagram of Air. It is yellow in colour. Say the word **“EXARP”** as you trace it, then charge it by thrusting your ritual tool into the centre and saying, **“ORO IBAH AOZPI”**.

Move clockwise to the South. Trace an invoking Pentagram of Fire. It is red in colour. Say the word **“BITOM”** as you trace it, then charge it by thrusting your ritual tool into the centre and saying, **“OIP TEAA PDOCE”**.

Move clockwise to the West. Trace an invoking Pentagram of Water. It is blue in colour. Say the word **“HCOMA”** as you trace it, then charge it by thrusting your ritual tool into the centre and saying, **“MPH ARSL GAIOL”**.

Return to your altar, replace your wand or dagger upon it, then move back to the North. Raise your hands and face aloft and visualise the Egyptian God Set towering in the North, looking upon you. Visualise Him strongly. He may be enthroned or standing; He may appear in His traditional Egyptian aspect, or wear the guise of another Dark God, depending upon your preference. Call upon Him: **“SAITAN! (or, if you prefer, IAIDA!) Strengthen my Will that I may wield the magic of the Ancient Dragon, reshaping my Self and the Universe as I transform from ecstasy to ecstasy in endless power and Becoming!”**

Move clockwise to the South and again raise your hands and face. Visualise the Goddess Babalon in the South, reclining seductively as She looks

upon you. Say, **“BABALON! Holy Harlot, Queen of Heaven! Measure my Blood in Your Cup, and may the flames of passion and Desire arise within me, bringing immortality and lust for life! It is Desire for You that sustains the Universe!”**

Move clockwise to the West. In like manner, visualise the Dragon coiling in the West, scaled and black, and call upon It: **“VOVIN! Stooping Dragon, whose Essence is in all things, whose coils frame the illusion that is the Real, moving upon the face of the Void! I am of Your Blood, may I see through Your Eye, that the worlds are reshaped to my Vision!”**

Move now clockwise to the East. Here visualise your Holy Guardian Angel. He / She will appear as a perfected version of yourself, perhaps

crowned and winged. The colour of His / Her robes will change at various points throughout your initiatory journey; you must discern their details for yourself. Invoke this powerful personal Deity: **“I invoke my Holy Guardian Angel, (if you have advanced far enough in the Work to know a name for your Angel, use it here), who abides in the Eighth Æthyr! Reach back through the dimensions to me and show me the path that I am to tread in adoration of You, that my Becoming may be manifest!”**

The next step is to Open the Gate between dimensions. This is done by standing before your altar, raising your hands up to your forehead, palms outward, then extending your arms out at full stretch to either side of your head, as if drawing open curtains. Then bring your arms down until your

hands cover your groin. Your gestures so far will have described a downward pointing triangle. Finally, move both arms up in a 'V' shape on either side of your head, thus opening the triangular Gate you have created. This (and also the Closing of the Gate from the banishing rite) may be seen demonstrated in a Youtube video to be found at <https://www.youtube.com/watch?v=uKu>

Finally, the invoked energies are concentrated in the liquid in the chalice (I always recommend cherry brandy for its perfect blend of appropriate colour, flavour and consistency). Hold your hands over the chalice and concentrate on charging the fluid. You may do this with the palms flat, or you may form a triangular shape by pressing the tips of your thumbs together to form the base of the triangle, with the fingertips joining

above them to make the apex: either hand gesture works well. Say: **“Here is the Blood of the Saints, gathered in the Cup of Babalon. This is the very Venom of Vovin, the Blood of the Dragon. Into this is poured the lusts of the Great Queen and the Will of the Dark Lord. It is the Draconian Essence, the aspiration of my own Becoming.”** Then drink the contents.

The above rite should be used to open every Working of Draconian Enochian magic. It invokes the Draconian Deities, fills you with Their Essence and power, and energises the Watchtowers and the Elements, providing a perfect basis for Work.

When your Working has finished, you must close with the following banishing rite, which will

close down the space, return you to normal consciousness and remove any unnecessary lingering influences.

Banishing Rite of the Pentagram

The banishing rite is basically a reversal of the steps of the invoking rite. It will therefore be described in less detail than the opening rite.

First, raise your arms over your head in a 'V' shape and say, **“I thank the Stooping Dragon, whose coils permeate and shape all of time and space, yet whose Essence abides in the timeless Neverland of the Void, for filling me with Your power and aiding me in my Work of great magic this day. I am of the Blood of the Dragon!”**

Now close the Gate. This is done by

holding both hands in front of your groin, then raising your arms up and out until they are at full stretch on either side of your head. Then draw them together to meet before your forehead, as if closing curtains. Now advance one foot (usually the left) a single step forward whilst extending both arms forward and slightly downward at the same time, stooping to go with the movement. The palms should face forward and out. You will finish in a position leaning forward with one foot advanced, both arms extended in front of you, hands flat as if pushing a heavy door closed. This posture is demonstrated also in the Youtube link given under the invoking rite.

Advance to the North and trace a banishing (anti-clockwise) Pentagram of Earth, visualising it in green. Say **“NANTA”** as you trace it and **“MOR**

DIAL HCTGA” as you charge it by thrusting through its centre.

Move anti-clockwise to the West and trace a banishing Pentagram of Water, visualising it in blue. Say **“HCOMA”** as you trace it and **“MPH ARSL GAIOL”** as you charge it by thrusting through its centre.

Move anti-clockwise to the South and trace a banishing Pentagram of Fire, visualising it in red. Say **“BITOM”** as you trace it and **“OIP TEAA PDOCE”** as you charge it by thrusting through its centre.

Move anti-clockwise to the East and trace a banishing Pentagram of Air, visualising it in yellow. Say **“EXARP”** as you trace it and **“ORO IBAH AOZPI”** as you charge it by thrusting through its centre.

Return to your altar, then move again to the North. Visualise the towering figure of Set, but now He faces away from you, directing the forces back where they came from. Say, **“Mighty SAITAN (or IAIDA), I revere You and thank You for adding Your Will to mine in this mighty Work of magic!”**

Move anti-clockwise to the South. Visualise the towering figure of Babalon, but now She faces away from you, directing the forces back where they came from. Say, **“Beloved BABALON, I revere You and thank You for adding Your Desire to mine in this mighty Work of magic!”**

Move anti-clockwise to the West. Visualise the coiling figure of the Dragon, but now It faces away from you, directing the forces back where they came from. Say, **“Mother**

VOVIN, I revere You and thank You for adding Your Essence to mine in this mighty Work of magic!”

Move anti-clockwise to the East. Visualise the towering figure of your Dæmon, but now He / She faces away from you, directing the forces back where they came from. Say, **“Self ahead of myself, my Holy Guardian Angel** (use the Name of the Angel if you have advanced far enough to know it), **I revere You and thank You for adding Your Becoming to mine in this mighty Work of magic!”**

Return to your altar. Pause a moment to clear your thoughts and soak in the equilibrated atmosphere, then utter the closing words: **“So It Is Done!”** Stamp your feet and / or clap your hands to bring you fully back down to earth, then pack away your ritual equipment, write up your notes and go

and do something 'ordinary'.

Invocation of King

Baligon

King Baligon is the Enochian manifestation of the First Head of the Dragon. In order to begin the First Head Work of a Draconian Enochian magician, it is first necessary to invoke King Baligon in order to open up the current of the Head to you.

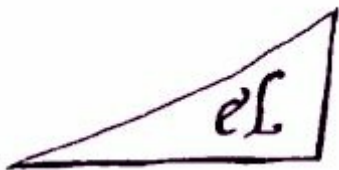
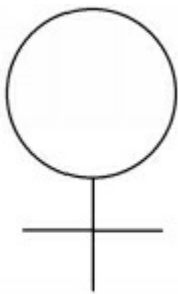
The First Head is represented in this Work by the Planet Venus. Its Work is of the Earth and is very physical in nature, focused upon the body and material manifestation of the sorcerer. Venus is highly appropriate to this Work, being a Planet of fecundity and nature, the bounty of the natural world. The magician channels this force to empower his body, his appetites, his lusts and his loves, shaping himself and the world around

him into a fitting vehicle for his Work. Powerful exercises to enhance this process are to be found in the book *APOPHIS*.

The rite of invocation proceeds as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of Venus should be displayed, as illustrated overleaf. This should be drawn in green ink and a green candle should be lit beside it. The sigil of King Baligon, also illustrated overleaf, should be upon the altar. This too should be drawn in green ink.

Perform the Enochian Invoking Rite of the Pentagram.

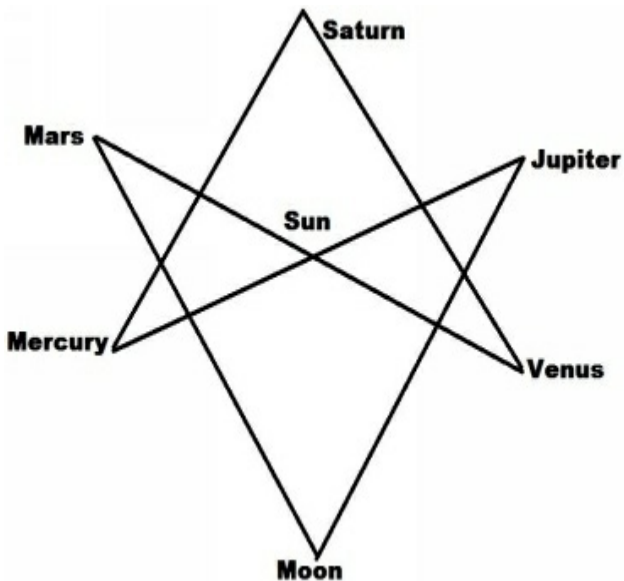


The powers of the Planets – and thus the Heads of the Dragon – are invoked by means of the Hexagram. Each Planet is attributed to one of the points of the Hexagram, with the Sun at the centremost point. The Hexagram is usually depicted as two interlocking triangles, one pointing upwards, the other pointing downwards. But this gives rise to very awkward usage, as the Sun in this scheme cannot be directly invoked. The Golden Dawn workaround for this (found in their

papers in the pertinent titles in the 'Further Reading' section) is very inelegant and unsatisfactory. You can always be absolutely certain that if a certain procedure 'jars' or seems clumsy in magical practice, then there is definitely some better way to do it.

Fortunately, Aleister Crowley devised a unicursal form of the Hexagram for precisely this purpose. Now the Sun can be directly invoked along with the other Planets, simply by starting at the appropriate point and tracing the figure round till you return to the starting point.

The unicursal Hexagram is illustrated below, showing the Planetary attributions of the points.



As with the Pentagram, a Planet is invoked by tracing the figure of the Hexagram in a clockwise direction from its starting point, and banished by tracing in an anti-clockwise direction. Because the unicursal Hexagram 'folds back' upon itself at the mid-point, it can be initially confusing to determine which way is clockwise. For all purposes, clockwise is taken as the direction

followed from the uppermost point (Saturn), moving down to Venus, and then all the way around until it returns to Saturn. Therefore, Venus and the Sun are invoked by starting at their points and tracing the line towards Mars, although at first glance this would appear to be anti-clockwise. A little practice will make it all clear and instinctual.

Move to the North and trace the invoking Hexagram of Venus whilst intoning the name “**BALIGON**”. The Hexagram should be visualised as bright green.

Move clockwise to the East and again trace the green invoking Hexagram of Venus whilst intoning the name “**BALIGON**”.

Move to the South and again trace the green invoking Hexagram of Venus

whilst intoning the name
“BALIGON”.

Move to the West and again trace the green invoking Hexagram of Venus whilst intoning the name
“BALIGON”.

Return to the altar. Focus upon the King's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise King Baligon before you. He is enthroned and wears a robe of imperial purple. A triple crown is upon His head. In His hand is a rod, red in colour but with black tips. A banner depicting Babalon hangs above His throne.

Recite the following invocation:
“BALIGON, mighty King, whose Majesty rules the manifestation of

the First Head of the Ancient Dragon. You, I invoke!

Come unto me, O King BALIGON, who has measured the stars in the Heavens and tiniest sub-atomic particles. For it is You who measures and orders all that comes into physical manifestation. Yours is the power that binds the Cosmos together. This body that I inhabit is the manifestation of Your Laws.

Teach me Your ways, mighty King! That the consciousness of the First Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the King and open your mind to what He may tell you. He will explain much concerning the nature of physical reality and the currents and patterns that sustain it, the Laws that hold the

worlds together. He can teach useful crafts to enhance your Work, and advise how best to work in harmony with the needs of your body, optimising your health, wealth, happiness and fitness. Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the King back to your altar.

Say, “I thank You, King BALIGON, for hearing my request, for aiding me in the science and knowledge of the First Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the First Head within myself, becoming a Scorpion with the Essence of Earth, flourishing with the nourishing, fruitful currents of Venus. May my

body truly be a temple. May peace remain between us, mighty King.”

Visualise the image of the King fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace a green, banishing Hexagram of Venus. Intone **“BALIGON”** as you do so.

Move anti-clockwise to the West and trace a green, banishing Hexagram of Venus. Intone **“BALIGON”** as you do so.

Move anti-clockwise to the South and trace a green, banishing Hexagram of Venus. Intone **“BALIGON”** as you do so.

Move anti-clockwise to the East and trace a green, banishing Hexagram of

Venus. Intone “**BALIGON**” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, King Baligon may be invoked again if you feel the need of further instruction in the ways of the First Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

Invoking the King and Seniors of Earth

The First Head Work continues with a further series of ritual invocations. The magician must now familiarise him / herself with the powers latent

within the Watchtower of Earth by invoking the King and Seniors of that Tablet. Theirs are the powers that rule the Earth, and the magician must awaken those powers within him / herself.

The King and Seniors, whilst being the most direct Enochian rulers over the Watchtower of Earth, have Their own specific fields of power and influence within that realm. These are described below.

KING OF EARTH: ICZHIHAL

Iczhihal is the ruler of the Watchtower of Earth. His Planetary attribution is the Sun, the centre and ruler of the solar system. He is the life force of His Element.

Earth is the stabilising power among the Elements, the force that binds things together and holds them

intact. It is the retention of things that are, preservation and permanence. It is the Element of Earth that manifests the dreams of the Dragon and enables them to take shape and endure.

Iczihal is the wielder of this power. He resists change and champions permanence and solidity. He is a sombre figure, robed in dark green with a wooden platter in His hand, piled high with the fruits of the Earth. With this platter, He dispenses life, fertility and healing to all things.

He possesses great strength and determination. His powerful resolve and sense of gravity allows the magician to find his / her own centre of being and truly realise his / her identity. The stabilising power of Earth greatly assists memory.

**FIRST SENIOR OF EARTH:
LAIDROM**

Laidrom is the Senior who channels the energies of Mars in the Watchtower of Earth. As such, He embodies the energies that sustain the Earth and the vitality of its creatures.

His is the energy that causes a seed to break through the soil and grow into a planet. His are the instincts and drives of the wild beasts. He is the will to survive, the spirit of the hunt. He is the food chain and the replenisher of it.

Laidrom appears as a slender man with small wings, wearing a light green robe. He bears a sunflower in His hand, symbolising the transformation of energy into matter, light into growth.

The magician must learn the powers of Laidrom in order to generate the energies to fuel his / her own Work, both magical and mundane. This is the key to all health, motivation

and achievement.

SECOND SENIOR OF EARTH: ACZINOR

Aczinor channels the energies of Jupiter in the Watchtower of Earth. His province is the satisfaction and enjoyment of all the good things of Earth.

Aczinor brings ease and respite through the comforts and bounty of the material realm. He bestows peace and plenty for the succour of those who draw upon His power. He is compassion and mercy, the provider to those in need. He brings the needful rest and recuperation after great striving.

Aczinor appears as a huge, strong man in a rose pink robe, wearing a laurel wreath upon His head. He carries a ceramic cup in His

right hand and a huge diamond in His left. These bring pleasant joy and sufficient wealth.

The magician must learn to wield the powers of Aczinor in order to establish a good foundation and home base, possessing sufficient wealth, food and good cheer. Initiation cannot proceed until the foundation of life has been established and secured.

THIRD SENIOR OF EARTH: LZINOPO

Lzinopo (pronounced 'Elzinohpoh') channels the powers of the Moon in the Watchtower of Earth. It is He who establishes the seat of consciousness in the flesh.

Lzinopo wields the power which allows consciousness to take on physical form and walk the Earth as living beings. He assists the magician to develop the powers of both his

intellect and his psychic abilities to make his material life more comfortable and wealthy, using ingenuity, intuition and imagination to draw in the things that are needed.

Lzinopo appears as a tall, thin, graceful man wearing an orange robe. He holds a Pantacle in His right hand and a topaz in His left. The Pantacle provides strength of Will and psychic insight; the topaz brings prosperity.

The magician learns the powers of Lzinopo in order to balance and harmonise the various aspects of his / her physical, mental and psychic being, and to win the sure gnosis that matter and spirit are the exact same thing; there is no ultimate distinction between the two.

**FOURTH SENIOR OF EARTH:
ALHCTGA**

Alhctga (pronounced 'Alhestega') channels the power of Venus in the Watchtower of Earth. As such, He has the power of fecundity and governs the sexual impulse, bringing pleasure and increase.

Sex is one of the most powerful biological drives and many magicians harness it in the practice of sex magic[14]. Alhctga brings all the pleasures and delights of fleshly existence, reminding the magician that we entered into manifestation for the reason of discovery and ecstasy. He controls the impulse that leads animals to breed and plants to grow and propagate. He brings an abundance of sexual and sensual delight, bestowing orgasms and delicious foods.

Alhctga appears as a graceful, strong, attractive man, wearing an emerald green robe. He carries a rose in His right hand and an amulet in His

left hand. The rose brings sexual joy, the amulet brings general fruitfulness.

The magician seeks the powers of Alhctga in order to accentuate his / her own desires and pleasure in epicurean ecstasies, bringing joy and power to life. This provides a powerful drive to experience the entirety of the Magical Universe.

FIFTH SENIOR OF EARTH: AHMLICV

Ahmlicv (pronounced 'Ahmliku') channels the powers of Mercury in the Watchtower of Earth. His are the deserts, the deep forests and the high mountains, where deep contemplation may take place in nature's solitude.

Ahmlicv is concerned with the majestic, isolated wonders of the wilderness, far from civilisation. He

brings great stillness and clarity of mind, allowing the magician to reflect upon the wonders of the world and his / her place upon it, meditating upon high mountain tops, in the hearts of forests, or in a desert cave.

Ahmlicv appears as a dark-skinned man in a scarlet robe, carrying a ram's horn in His right hand and a tiger lily in His left. The horn clarifies and purifies the mind and life of those who hear it, opening their eyes to the wonders of nature and removing the veneer of civilisation. The scent of the tiger lily bestows logic and reason.

The magician seeks the powers of Ahmlicv to remove the blinkers which the daily grind continually reinforces upon all of us, restoring our vision of the Earth in all its glory. He teaches the powerful skills of strong reason and good judgement, founded upon solid facts. He removes illusion and exposes the

Real.

SIXTH SENIOR OF EARTH: LIANSA

Liansa (pronounced 'Liyansa') channels the power of Saturn in the Watchtower of Earth and uses the wonders of the Earth to elevate the consciousness, reminding us of timeless things.

Liansa controls the boundary between planes and encourages the consciousness to seek beyond the etheric plane of the First Head into the astral plane, which lies beyond. He arouses a sense of wonder in us, then transcends it, encouraging us to see the forms and patterns which underlie physical Reality.

Liansa appears as a very slender and ethereal man, dressed in a purple robe, possessing large wings.

In His right hand He carries a wand, with a fire opal in His left hand. The wand arouses the sense of wonder, and the opal then transforms this into aspiration and the yearning to see what lies beyond.

The magician seeks the power of Liiansa, because this is the aspiration and the longing which will carry him / her to penetrate the deeper Mysteries of the Universe and move on to explore the further planes.

The invocations of the King and Seniors all follow a similar pattern, so each can be summarised in a single ritual outline.

Prepare the ritual chamber as standard. If you possess the Schuelers' Enochian Tarot deck, you may find it useful and appropriate to place the

card depicting the King or Senior to be invoked upon the altar.

Perform the Enochian Invoking Rite of the Pentagram to open the Working.

Approach the Watchtower of Earth in the North.

Standing before the Earth Tablet, trace a large, dark green invoking Pentagram of Earth. Intone **“NANTA”** as you trace the lines, then thrust your wand or dagger into its centre and powerfully intone the name of the King or Senior you are invoking, seeing the Pentagram flare with power and focusing on the name vibrating out into the uttermost North.

Next, trace the invoking Hexagram of the King or Senior you wish to invoke, tracing the lines clockwise as previously explained from the Planet to

which that individual is associated (the King is associated with the Sun). As you trace the Hexagram, intone “**MOR DIAL HCTGA**”, and intone the name of the Spirit being invoked by thrusting your wand or dagger into the centre of the finished figure.

The colour in which the Hexagram is visualised will depend upon the Planetary attribution of the King or Senior. These colours are as follows:

Saturn – Black

Jupiter – Blue

Mars – Red

Sun – Gold

Venus – Green

Mercury – Orange

Moon – Violet

Chant the name of the King or Senior you have invoked and strongly visualise Them appearing before you, bearing in mind the description given

previously. When the vision of the Spirit is stable and the atmosphere seems charged with Their presence, communicate with Them as you wish. Invite Them to fill you with Their Essence so that you can learn to wield and control the powers over which They hold sway.

When your concentration begins to waver and the session seems to conclude, thank the invoked Spirit for Its assistance and request It to depart in peace back to Its place in the Watchtower of Earth.

Trace a banishing Hexagram of the Planet of the King or Senior, in its Planetary colour. Intone “**MOR DIAL HCTGA**” as you trace its lines, and the name of the Spirit as you charge it by touching your wand or dagger to the centre of the finished figure.

Trace a dark green banishing Pentagram of Earth, intoning "NANTA" as you trace the figure, and the name of the King or Senior as you charge it with your wand or dagger.

Return to your altar.

Close the Working with the Enochian Banishing Rite of the Pentagram.

The magician should invoke the King and each Senior (on separate occasions – don't try to rush this, it's too important!) before continuing on to further Work with the First Head. It is essential that a proper channel should be opened with each Spirit through which the current of Their power can flow and be directed. Success in magic depends upon this.

Following these initial

invocations, the King and Seniors can be invoked again if you ever feel the need to refresh your acquaintance with Their current. But don't overdo this. It is too easy to get hooked on procedures and lose sight of the real Work of transformation. Ritual can be addictive and many magicians tend to have addictive personalities: a ritual should be purposeful and powerful, not a junkie's fix.

Enochian Seven Heads

Meditation

The Middle Pillar Ritual is a very powerful meditation / magical Working which was developed to its perfection by Israel Regardie. There is very little trace of such a meditation in the original Golden Dawn papers, but it seems to have been devised by the time Regardie received his own training in the later Golden Dawn offshoot, the

Stella Matutina. It was a very simple and effective Qabalistic practice intended to energise the subtle bodies and psychic centres of the magician, bringing his / her complete body / mind / soul complex into balance, functioning normally, with all blockages cleared. In both practice and purpose, it resembles a Western version of the yogic chakras. The Golden Dawn version was based upon the magician's spinal column representing the Middle Pillar of the Qabalistic Tree of Life. Thus, it had five power centres rather than seven, one for each of the central Sephiroth (including the so-called 'false' Sephirah, Daath).

Regardie developed this simple practice, in which the Sephiroth are visualised as power centres in the body, energised by the Divine Names of the Qabalah, into a tremendously energising and empowering ritual

intended to fortify magical abilities and promote good health. For many years, I practised it daily myself and can testify to its efficacy.

This ritual was copied and adapted within other traditions, not surprisingly since it was so very simple and effective. The Rune-Gild incorporated a runic version, known as the Mill Working; the I.O.T. developed a Chaos Magic version; I have developed a Celtic version (which has yet to see print); the Schuelers even developed an Enochian version in their book *Enochian Yoga*.

Most of the Western adaptations of the chakras have reduced the number of psychic centres from seven to five. Sensibly so, since this attunes with their models of the Cosmos and the psyche: there are five Sephiroth on the Middle Pillar (Kether, Daath, Tiphareth, Yesod, Malkuth); there are five worlds on the central

trunk of Yggdrasil (Asgard, Ljóssalfheim, Midgard, Svartalfheim, Hel); there are five Elements (Spirit, Fire, Air, Water, Earth) and five vowel sounds (A, E, I, O, U).

It would be very easy to construct an Enochian ritual which also uses five foci: the four Watchtowers, beginning with Earth beneath the feet and ascending to the Tablet of Union at the crown of the head. These could be energised by the Holy Names of the Elements. Such would work very well.

When the Schuelers devised their Enochian version of the chakras in *Enochian Yoga*, they stuck with the traditional seven chakras, however, allotting to each of these one of the Enochian Formulae and power words they had developed. All well and good.

The Apophis Club's Enochian adaptation of the chakras will also use

seven power points: one for each of the Seven Heads. This is because the purpose of the ritual in our hands is to experience the flow of the Dragon's Breath as it issues from the Void and manifests in the world, a force of creativity and change. The positions of our chakras do not simply mirror those of the traditional seven either.

The Seven Heads Meditation is a complete ritual in its own right, and once a student of Draconian Enochian magic reaches this stage, he / she should incorporate this meditation into his / her daily practice. Because of its nature, this meditation does **not** require the Enochian Pentagram Rites to bookend it: it can be perfectly well accomplished on its own without need for further embellishment. This makes it a simple exercise for someone to do even while sitting on a bus, turning their attention inward and intoning the names silently and inwardly.

The Meditation can be carried out in a standing, sitting or lying position. In all cases, the feet and knees should be together, hands flat by the sides (or upon the thighs if sitting), head upright and looking straight ahead. Eyes may be open or closed as preferred, but the visualisations will probably be easier – at least at first – if they are closed.

The meditation begins by drawing down the power and Essence of the Heads from the Void. This is done by visualising a ball of energy in the appropriate part of the body and charging it with the name of the Heptarchical King who represents that Head in the Enochian system. The colours suggested for the balls of energy are drawn from the standard Planetary scale, but beginners may visualise them all as white at first, adding further colours as their

familiarity with the meditation increases.

Imagine and intensely visualise a violet light flaring into being above your head, balanced upon your crown. This whirls and spins rapidly, expanding into a blazing ball of violet power. When the visualisation is steady, charge it and intensify it by intoning the name **“BLUMAZA”**. Attune yourself to the feeling of concentration and all-potential in this sphere of energy.

Visualise a shaft of energy lancing down from your crown and forming a second ball of energy in the 'third eye' position behind your brow. This one should be coloured black. When the sphere is stable, intensify it by intoning the name **“BNAPSEN”**. Attune yourself to the feeling of timelessness and immensity in this sphere of energy.

Visualise a shaft of energy lancing down from your third eye and forming a third ball of energy in your throat. This one should be coloured orange. When the sphere is stable, intensify it by intoning the name “**BNASPOL**”. Attune yourself to the feeling of passion and ecstasy in this sphere of energy.

Visualise a shaft of energy lancing down from your throat and forming a fourth ball of energy in the region of your heart. This one should be coloured blue. When the sphere is stable, intensify it by intoning the name “**BYNEPOR**”. Attune yourself to the feeling of sovereignty and beauty in this sphere of energy.

Visualise a shaft of energy lancing down from your heart and forming a fifth ball of energy behind your navel.

This one should be coloured red. When the sphere is stable, intensify it by intoning the name “**BABALEL**”. Attune yourself to the feeling of intuition and instinct in this sphere of energy.

Visualise a shaft of energy lancing down from your navel and forming a sixth ball of energy in the region of your genitals. This one should be coloured gold. When the sphere is stable, intensify it by intoning the name “**BOBOGEL**”. Attune yourself to the feeling of deep intelligence and emotion in this sphere of energy.

Finally, visualise a shaft of energy lancing down from your genitals and forming a seventh ball of energy beneath the soles of your feet. This one should be coloured green. When the sphere is stable, intensify it by intoning the name “**BALIGON**”.

Attune yourself to the feeling of strength and endurance in this sphere of energy.

This process has drawn the Essence of the Dragon out of the Void and awakened its successive Heads within you as It descends into manifestation.

Now the journey is taken in reverse, raising your consciousness back up through the Heads of the Dragon to experience Its purity in the Void. Throughout this next sequence, keep the visualisation of all seven spheres strong, allowing your centre of consciousness to rise up through them from one to the next as your aspiration lifts you, whilst intoning the names of the Heptarchical Princes, as follows:

Focus upon the green sphere beneath your feet and intone the name **“BORNOGO”**.

Raise your point of focus to the gold sphere in your genitals and intone the name **“BEFAFES”**.

Raise your point of focus to the red sphere behind your navel and intone the name **“BUTMONO”**.

Raise your point of focus to the blue sphere in your heart region and intone the name **“BLISDON”**.

Raise your point of focus to the orange sphere in your throat and intone the name **“BRORGES”**.

Raise your point of focus to the black sphere in your third eye position and intone the name **“BRALGES”**.

Finally, raise your point of focus to the violet sphere upon the crown of your head and intone the name

“BAGENOL”.

The foregoing will probably be quite sufficient for beginners to concentrate upon. But once you have become accustomed to the meditation through the essential daily practice, (and certainly by the time you come to Work with the Second Head material), you may add the following step:

Visualise and intensely **feel** the invoked Draconian Presence begin to slowly rise up and down your being, moving repeatedly from the top of your head to the soles of your feet and back again. As it passes through each sphere, a powerful vibration will emanate from that centre. It begins slowly, moving from one sphere to the next with each full breath cycle, But then, after two or three round trips up and down your body, it speeds up, until finally it is moving all the way from

top to toe on each in-breath, and all the way back up again on each out-breath, energising the spheres all the while.

You may become dizzy and hyper-ventilated during this practice, so take it easy and don't push yourself further than it is comfortable to go until you become used to it. Try to keep your breathing at a steady rhythm throughout; there can be a tendency to speed your breathing as the circuit of energy increases its speed. Be conscious of this and resist it.

The final addition to this meditation will require still further training and familiarity before you will be able to effectively pull it off. Try it when you have perfected the circulation of energy up and down your body; you should definitely be doing the meditation in its entirety, including this final step, before you begin Working with the Third Head material.

As the Draconian current passes up and down your body, passing through each sphere, visualise a Dragon's Head on a long, sinuous neck, emerging from the centre of each sphere and coiling around to encircle you about an arm's stretch out from your body. These Seven Heads will then whirl around you, filling your entire aura with the Dragon's Breath, whilst the Draconian current continues to pulse through you. The Heads should be visualised in the colour of their respective spheres.

Finally, when you feel the meditation has reached its peak, allow the sensation of the rising and falling current and the whirling Heads slow and fade from your conscious awareness. The spheres too slowly fade from view, their visualisations re-internalised. But you know that the invoked power remains with you.

This is a tremendously powerful meditation which will cause the Draconian conscious to really take root in every part of your being, giving your Work a tremendous boost.

Magical Handicrafts

While you are practising your Seven Heads Meditation and bringing it up to scratch before proceeding on with the curriculum, there are a few practical little craft projects that you could be getting on with to enhance the Work.

As has already been mentioned, the First Head should incorporate a whole range of disciplines to develop the body and senses. Many exercises of this sort are described in the book *APOPHIS*. But there are some other down to earth tasks you could be getting on with which will directly enhance your

Enochian Work.

The tools used in Enochian Draconian magic are quite simple. When you start out, the wand can be a nicely shaped piece of wood you found; the chalice can be a standard beaker; the Seal of the Eye in the Triangle can be drawn on a piece of black card with a silver inked pen; the Watchtowers can be written out on cardboard with pen, ruler and poster paints, or they could even be printed off the internet and the correct colours painted on them. All of these things will suffice for you to do your magic.

But as time goes by, it can be good to use your own hands to craft your own tools. Shape and polish that wand; paint it in colours that speak to you of the Work. Get some heavy duty pieces of board, saw them to the right size, sand them down, paint and varnish them to create your Watchtowers. Perhaps you might try

your hand at making your own candles? When you take this trouble to really craft your tools with love and care, you achieve a great pride which will really shine through when you use them. Now, whilst Working the First Head, is the time to begin doing this. Dare to learn new skills, to train yourself in the necessary techniques. You will not regret it.

If you search through the forums at www.theapophisclub.com you will discover photographs of some of the wonderful artefacts our Initiates have crafted. There are sets of runes, jewels, chalices, statuettes of Gods and Goddesses, all manner of beautiful things, given additional power by the time and love their creators have invested in them.

Skrying the Sub- Quadrants of the Watchtower of Earth

The invocations and meditations accomplished by the magician thus far should be sufficient for the Initiate to skry the four sub-quadrants of the Watchtower of Earth with some degree of success. However, be sure that you have mastered the Seven Heads meditation at least to its first stage (able to sustain each sphere in white light and invoke the names from memory) before proceeding to this.

Those readers who really feel the urge to do so may study the Golden Dawn papers on creating pyramids out of the Watchtower squares and skry each one as if it was a separate location on the subtle planes. For most people, I would suggest that this is absolutely not necessary. Not only does it add in a totally unnecessary extra level of complexity, it also introduces a lot of Qabalistic correspondences which have very little relation to the rest of the Work and may

just muddy the waters. For most of us, it is much more practical, not to mention more adaptable and more open-ended, to view each sub-quadrant as an entire region in its own right. So when you skry a sub-quadrant, you visit a visionary representation of the main magical currents of that part of the Watchtower.

If this sounds as though we are simplifying things and losing whole layers of meaning which are otherwise present in the Golden Dawn pyramid attributions, nothing could be further from the truth. Once we skry a Watchtower sub-quadrant, we may then focus our attention upon **anything** we perceive there; we can seek out the answer to **any** question pertinent to the current of that sub-quadrant and search it out in the landscape before us, following where our intuitions lead. Far from dumbing the sub-quadrants down, we have **liberated** them, thrown

off the artificial shackles. They are now open-ended, complete demesnes in which we may roam at Will within the scope of their influence. All of the forces and cross-currents of the sub-Elements still exist, but it is better to explore them free and wild, without trying to pigeonhole them.

That established, what do I mean by 'skrying' the sub-quadrants? There are two ways to do this, and beginners should certainly experiment with both. Some people will get much better results with one method whilst other people will prefer the other. But although we will each always retain our preference, everyone should strive as far as possible to become Adept in the use of both.

The first method, and the one most accurately termed 'skrying', is to carry out the ritual invocations, then sit down in front of your skrying device (shewstone / crystal ball / magic

mirror / bowl of water, etc.) and then stare into it, allowing your eyes to become fascinated by its depths as visions begin to appear in the deep places of your mind. This method has the advantage that you remain fully conscious of your physical surroundings whilst part of your awareness enters a trance state and views the unfolding visions. You will be able to speak to others who are present. In this kind of skrying, you observe the scene(s) from outside, as if through a telescope. This was the kind of skrying practised by Dee and Kelly.

The second method is that normally termed 'astral travel'. This involves the magician actually projecting his consciousness into the vision and interacting with it. He / she walks around in the visionary world, as if in a waking dream, speaking with any entities met and exploring according to desire. This method has

the advantage of being much more vivid and immersive. For those who are uncertain how to proceed, it is very much like day-dreaming. Invoke the sub-quadrant, allow an image of a landscape to start to appear, then imagine yourself moving around in it and exploring it, trying to experience the journey as fully and immersively as possible.

Those readers inexperienced with skrying or astral travel may wish to consult the Apophis Club publication *How to Astral Travel* by Orry Whitehand.

Before detailing the ritual to be employed in this Work, we should take time to consider what the primary defining characteristics of each sub-quadrant of the Watchtower of Earth are. Note that these are the major landmarks and features that should be expected, there will be great variation as the realms are explored.

Earth of Earth

This is Earth in its purest essence, with the least admixture from any other Element. The skryer can expect to be underground, without any sense of a sky overhead. Deep, deep down in the Earth. The perspective may be in a cavern, tunnels and caves that weave through the rock, or the skryer may appear to be burrowing through soil like a worm.

There is rich loam, deep peat, magnificent cathedrals of caverns, impenetrable rock and deep seams of ore, precious metals, coal and diamonds.

The inhabitants may resemble the Dwarfs and Gnomes of myth, plus worms and burrowing insects.

Fire of Earth

This is the molten core of the Earth, where the tremendous pressure generates heat that melts rock and iron, causing eruptions of lava through volcanoes. It is the fierce heat of the desert, whose sands burn the feet.

The inhabitants are Wyrms who dwell in the lava, their powerful bodies able to withstand the heat and pressure, and also short, wiry Dwarfs who live on the volcanic slopes and the desert sands, wrapped from head to toe in all-concealing cloth.

Air of Earth

Here are the peaks of soaring mountain ranges, thrust high into the upper reaches of the atmosphere, far above the clouds. Here goats leap from peak to peak, herded by strange, fur-garbed

Gnomes who dwell above the tree-line in the snows.

Here too are the tops of the highest trees, looking down upon dizzying heights. Pollens and seeds are lifted and blown on the breeze, carrying new growth to new Earth.

Water of Earth

Where Water soaks into the Earth, there springs forth verdant growth. Here are the jungles and the forests, the crops and the pastures, the vibrancy of Nature, life running rampant.

But here too is rot and decay, the mud and slime of the swamp, the mould and the fungus.

All manner of nature spirits inhabit this bountiful realm, including some devious and treacherous ones who will lure the traveller into quicksand or a tangle of thorns.

It will be self-evident from these descriptions that the sub-quadrants encompass vast 'planes'. It is unlikely that any two skryings will ever be exactly alike, but the major features and qualities of the regions will remain constant. The intrepid explorer should also remember that at some point, these sub-quadrants are all joined together as parts of the Watchtower of Earth taken as a whole.

These things having been established, here follows the procedure for skrying the sub-quadrants, or astrally travelling to them. All of the rituals of skrying follow the same basic pattern, hence all four sub-quadrants are summarised here. Bear in mind that only a single vision should be sought at a time. In other words, do not skry Fire of Earth and then decide you want to take a

peek in Water of Earth too, immediately thereafter. It is vitally important to do one ritual at a time and then allow sufficient opportunity for its lessons and observations to really sink in. Do not succumb to the temptation to cheapen your magical Work by rushing it, a trap which most beginners fall in.

Open the Working with the Enochian Invoking Rite of the Pentagram.

Approach the Watchtower of Earth in the North. Trace a dark green invoking Pentagram of Earth before it. If you are skrying Earth of Earth, this will be sufficient; if you are skrying Fire of Earth, also trace a red invoking Pentagram of Fire in front of the Watchtower of Earth; if Water of Earth, trace a blue invoking Pentagram of Water; if Air of Earth, trace a yellow invoking Pentagram of Air.

Now thrust your wand or dagger into the midpoint of the Pentagram(s) and invoke the power names of the Watchtower. All skrying in the Watchtower of Earth begins with the invocation of the Holy Names, the King and the Seniors. As each name is intoned, it should cause the Pentagram(s) to vibrate and to project the sound out into the furthest Northern reaches of the Cosmos:

MOR DIAL HCTGA

ICZHIHAL

LAI DROM

ACZINOR

LZINOPO

ALHCTGA

AHMLICV

LIANSA

Next, the Angelic names pertaining to the sub-quadrant to be skryed are

invoked. These are summarised below, calling upon the Higher and Lower Sephirothic Cross Angels, the Kerubic Angels, the Archangels, Ruling Angels and Lesser Angels of the sub-quadrant to be visited. The Demons are not invoked for skrying; their nature is best harnessed in more results-oriented Work (see the next section of this chapter).

Fire of Earth:

OPMNIR

ILPIZ

ASMT

NASMT

AMSAP

AIABA

AIZXP

ASTIM

MSAP

IABA

IZXP

STIM

Air of Earth:

ANGPOI

UNNAX

BOZA

NBOZA

AAIRA

AORMN

ARSNI

AIZNR

AIRA

ORMN

RSNI

IZNR

Water of Earth:

ANAEEM

SONDN

PHRA

NPHRA

NOMGG

NGBAL

NRLMU

**NIAHL
OMGG
GBAL
RLMU
IAHL**

Earth of Earth:

ABALPT

**ARBIZ
OCNC
NOCNC
TOPNA
TDOOP
TRXAO
TAXIR
OPNA
DOOP
RXAO
AXIR**

As you intone the names, allow their resonant sounds to wrap you around, drawing your attention deeper and

deeper into your skrying device, or overwhelming your consciousness so that when you have finished, you are in a trance state and ready to astrally project into the landscape.

Finally, recite the Angelic Calls which will invoke the sub-quadrant and draw you into it. The sequence of Calls is explained on pages 110 through 112, as follows: begin with the Fifth Call, which invokes the Watchtower of Earth in its entirety. If you are skrying Earth of Earth, this is the only Call you need recite. If you are invoking one of the other three sub-quadrants, you will now need to recite a second Call, as follows:

Air of Earth – Thirteenth Call

Water of Earth – Fourteenth Call

Fire of Earth – Fifteenth Call

Allow the resonance of the invoked

Angels and the Calls to draw you into the scene, whether by skrying or projection. Explore it thoroughly, seek out the secrets and the answers you desire to find there, speak with any entity that reveals itself to you.

When the vision or journey concludes, draw your attention back into yourself and slowly rouse yourself. Stand before your altar and say, **“I thank the mighty Angels and Powers of the (*Fiery / Airy / Watery / Earthy*) sub-quadrant of the Watchtower of Earth for revealing their Mysteries to me. Return now to your realm and may friendship remain between us!”**

Advance to the North. Stand before the Earth Tablet and trace a large, dark green, banishing Pentagram of Earth. Thrust through its centre with your wand or dagger and say, **“NANTA”**. If

the sub-quadrant you skryed was Earth of Earth, this will be sufficient. If you skryed one of the other three sub-quadrants, you should also trace the banishing Pentagram of that sub-Element in its appropriate colour, this time in silence.

Return to stand behind your altar.

Close with the Enochian Banishing Rite of the Pentagram.

Evoking the Angels **and Demons of Earth**

Before proceeding to this stage, you will require a good working knowledge of the sub-quadrants. You should have skryed and astrally visited them several times, exploring them and making yourself completely familiar with the currents and forces in each sub-Elemental realm. Without this

knowledge – which can only be gained through experience – you will find yourself lacking in this next phase of the Work.

The Apophis Club has always insisted upon the importance of results magic. Everyone undergoes challenges in life, and as we all know only too well, the best laid plans can not be relied upon. But we do expect our magicians to be able to seize every opportunity that comes their way, and to have the magical ability to extract themselves from every challenge and turn events to their own advantage. This is what magic is for!

Enochian magic in particular has a long history of ivory tower mysticism, with Initiates sitting around seeking visions while their world falls into ruin around them. This will not cut the mustard in the Apophis Club. We insist that the only reason for seeking after Enochian visions is to

discover the power latent within them. Every magical insight must have an application which will make the magician's life better. If it hasn't, it is delusional or fraudulent.

You have invoked the powers of the King and Seniors of Earth and striven to awaken these within your own being. You have explored the length and breadth of the planes of Earth in its various permutations, and you have discovered the currents of power that lie hidden therein. Now you must direct these currents and powers to create real change in your life.

We will be examining different ways to do this as we progress through the programme of the Seven Heads. But for this first Head, we will focus upon the technique of evocation: the magician evokes one of the Lesser Angels or Demons of the Watchtower in order to cause a change

to occur in his / her life or environment.

This leads inevitably to a few questions, the first of which must be, what is evocation and how does it differ from invocation?

The basic difference is that when a magician invokes a Spirit or a current, he / she draws it close and seeks to experience it and direct it. The current flows through the magician, changing him / her and his / her world. An invoked Spirit communicates with the magician and brings about transformation that way.

But with an evocation, the Spirit is not drawn close, but is sent forth into the world to cause a change. It is projected outwards instead of drawn inwards. An evocation tends to be a faster, more objective way of causing change in the world. The Spirit is projected forth, given its instructions and carries them out. The

positive side to this is that results tend to come quickly and emphatically; the negative side is that the magician has less personal control over those results, but will nevertheless be affected and changed by them.

Evocations are good for the quick acquisition of desired and necessary things: need a rapid cash injection to see you through a financial crisis? need a new job or a new home desperately and don't know where else to turn? need sex with a real stunner? is a friend hurt and in need of immediate healing? These emergency situations are the types of things well served by an evocation.

Do you evoke an Angel or a Demon? That depends upon both your own disposition and the circumstances of your Need. Angels tend to work through the currents which are already in play, steering them towards a resolution. Demons have no

compunction about breaking the rules in order to get a result. What price are you willing to pay? How important is your goal to you? Because whether Angelic or Demonic, the basic principle of magic is that you yourself will always be changed in some way by every magical Working you do, in proportion to its effect and resonant with it. In shaping the world and events you wish to experience, never forget that you are also shaping the person that you are on a very deep level. This can be either terrifying or exhilarating.

Having considered these first questions, which Angel or Demon do you choose to evoke? Firstly, evocations must only be of the Lesser Angels and Demons. Don't try to evoke an Archangel or a Ruling Angel, that's not Their function.

Only evoke Spirits from sub-quadrants you are intimately familiar

with. You should have sufficient experience of skrying and astral travelling in the sub-quadrants before you attempt an Enochian evocation. Needless to say, you will at present be confining your evocations to the Spirits of the Watchtower of Earth, as this is the only one you have explored so far, and this physical and etheric level is the limit of your experience in the Work of the First Head.

Based on that experience, select the sub-quadrant most resonant with your goal, using your knowledge of those realms to choose. Then select one of the Angels or Demons of that sub-quadrant to be actually invoked. This may be one you are familiar with and have Worked with before or encountered in your travels or skryings, one you have come to know and trust. Or it may be one whose name simply appeals to you. As you gain deeper knowledge of the Enochian

letters and language, the letters of a name may themselves give you some clue and draw you to select a certain Spirit.

Once you have selected a suitable Spirit to evoke, the ritual of evocation will follow the steps below. You may call upon any one of the Lesser Angels or Demons of the chosen sub-quadrant. For the present example, we will assume that the magician wishes to evoke **AOR**, one of the Demons of Air of Earth, in order to bring some peace and quiet as he is being bothered by noisy neighbours in the flat above. This particular Demon was chosen because the sound of Its name suggests a roar of frustration.

Open the Working with the Enochian Invoking Rite of the Pentagram.

Move to the North and stand before the Watchtower of Earth. Trace a dark

green invoking Pentagram of Earth before the Watchtower, then a yellow invoking Pentagram of Air. Intone **“MOR DIAL HCTGA”** as you trace each one, and **“NANTA”** as you thrust your wand or dagger into their centres.

Return to your altar and focus your attention upon the space immediately before the Watchtower of Earth, where the Pentagrams were traced. It is here that the Spirit will be summoned.

Recite the following invocations of the hierarchy of the sub-quadrant of Air of Earth, pausing slightly after each to allow the atmosphere to thicken with the summoned power:

“I call upon the three great Holy Names which command all the forces of the Earth: MOR DIAL HCTGA! May the powers you command be manifest in this place!”

“I call upon ICZHIHAL, the Elemental King of Earth! Open the powers of Your Kingdom unto me!”

“I conjure the mighty Seniors of the Earth: LAIDROM! ACZINOR! LZINOPO! ALHCTGA! AHMLICV! LIANSA! May the powers which move through the Watchtower of Earth be manifest in this place!”

“I call upon the Angels of the Sephirothic Cross who govern the sub-quadrant of Air of Earth: ANGPOI and UNNAX! Move and appear unto me!”

“I call upon BOZA, the Kerubic Angel of Air of Earth, to open the ways to your realm, that I may speak with the denizens thereof!”

“I call upon NBOZA, the Archangel of Air of Earth, to make the Spirits of your demesne friendly unto me!”

“I call upon AAIRA, AORMN, ARSNI and AIZNR, the Ruling Angels of Air of Earth, to make your realm sensible to me!”

“I call upon AIRA, ORMN, RSNI and IZNR, the Lesser Angels of Air of Earth, to make your mighty powers available to me!” *(If you were conjuring a Lesser Angel rather than a Demon, you would instead name the specific Angel to be invoked at this stage instead of all four Lesser Angels of the sub-quadrant: you would also omit the Demonic calling in the next paragraph altogether.)*

“I call upon AOR, Demon of the sub-

quadrant of Air in the Watchtower of Earth! Come, come and attend upon me! Appear before me now in friendship and eagerness, for I am of IAIDA, the Highest of Life! Appear now as I conjure the Elements of your demesne!”

Recite the Fifth Angelic Key, which summons the energies of the Watchtower of Earth as a whole:

“Sapah zimii dugv od noas toquams adroh dorphal caosg od faonts peripsol tablior Casarm amipzi nazarth af od dlugar zizop zlida caosgi toltorgi od zchis esiasch L taviu od iaod thild ds hubar Peoal Soba cormfa chis ta la vls od qeocasb Ca niis od Darbs qaas Fetharzi od bliora iaial ednas cicles Bagle Geiad iL.”

Recite the Thirteenth Angelic Key, which summons the specific energies of the sub-quadrant Air of Earth:

**“Napeai Babagen dsbrin vx ooaona
lring vonph doalim eolis ollog orsba
ds chis affa Micma isro MAD od
Lonshitox ds ivmd aai GROSB
ZACAR od ZAMRAN odo cicle qaa,
zorge Lap zirdo Noco MAD Hoath
Iaida.”**

Now chant the name of **AOR** until the presence of the Demon is felt coalescing in the space before the Watchtower of Earth. The Spirit is very unlikely to manifest in any physically tangible way. You will perceive it with your mind's eye and the atmosphere of the chamber will change with its presence. Those who are unused to evoking Spirits may like to consult the Apophis Club's instructional booklet, *How to Conjure*

a Spirit by Orry Whitehand.

Once the presence of the Spirit can be sensed clearly, explain your Desire to it and give it its charge:

“AOR, whose abode is in the high places of the Earth, in the rarefied atmosphere of the tallest peaks, aloof from the ruckus of mortals. Assist me now as I seek to share your peace and perspective. My own home is blighted by the noise of my neighbours, clamorous villains who show no consideration or awareness. Shut them down! Cease their clamour! Drive them out! Do whatever it takes to bring me peace and quiet in my own home!”

Strongly focus upon your desired result, communicating this to the Spirit. When your concentration begins to wane and you feel sure that

the message has been received, give the Spirit its Licence to Depart:

“AOR, I thank you for attending me and for assisting me. Depart now to the secret places of your realm, where you may accomplish this Work, and may peace remain between us.”

You should feel the Spirit's presence fading as it departs.

When the atmosphere has returned to normal, advance to the Watchtower of Earth. Trace banishing Pentagrams of Earth and Air before it, saying **“MOR DIAL HCTGA”** as you trace each one, and **“NANTA”** as you thrust your wand or dagger through their centres.

Return to your altar.

Close the Working with the Enochian

Banishing Rite of the Pentagram.

Invocation of Prince

Bornogo

At the commencement of the First Head Work, you invoked King Baligon, to infuse your Work with the current of the Head of the Scorpion. All of the Work you have done since then has deepened your understanding of that Head and of the Watchtower of Earth, making you aware of the powerful magical currents which operate here, and bringing those currents under your control.

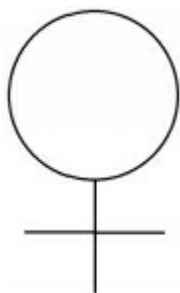
It is now time to invoke Prince Bornogo to confirm and refine the awakening of the First Head within you. The Prince wields a similar authority to the King, but whereas the King is an enthroned conduit through which the current flows, the Prince is a power who goes forth to apply it in

specific ways. The Prince may be seen as the lens which adjusts and focuses the power of the King. You have now sufficient experience of the raw power of the Head to be able to aspire to greater focus and refinement. The invocation of the Prince will enable this focus to be achieved.

What does it mean to refine and focus the powers of Earth, which are the manifestation of the First Head? Prince Bornogo knows the secrets of all metals and the skills of the smith, who fashions things of beauty and purpose from lumps of crude ore. He is the master of physical transmutation, purifying and transforming base matter into precious metals and gems. He turns the sluggard into the athlete, weakness into strength, sickness into health.

Bornogo appears as a red-robed man wearing a gold circlet about His brow. He is invoked as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of Venus should be displayed, as illustrated below. This should be drawn in green ink and a green candle should be lit beside it. The sigil of Prince Bornogo, illustrated overleaf, should be upon the altar. This too should be drawn in green ink.



Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Venus whilst intoning the name **“BORNOGO”**. The Hexagram should be visualised as

bright green.



Move clockwise to the East and again trace the green invoking Hexagram of Venus whilst intoning the name **“BORNOGO”**.

Move to the South and again trace the green invoking Hexagram of Venus whilst intoning the name **“BORNOGO”**.

Move to the West and again trace the green invoking Hexagram of Venus whilst intoning the name **“BORNOGO”**.

Return to the altar. Focus upon the

Prince's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise Prince Bornogo before you. He wears a red robe and a gold circlet around His brow.

Recite the following invocation:
“BORNOGO, mighty Prince, who focuses and directs the manifestation of the First Head of the Ancient Dragon. You, I invoke!

Come unto me, O Prince BORNOGO, who has taken metals from the veins of the Earth and fashioned them into tools, weapons and jewels. For it is You who transforms the base into the precious. From corruption You raise up perfection. All of the glories and the beauty of the world are

testament to Your Work.

Teach me Your ways, mighty Prince! That the consciousness of the First Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the Prince and open your mind to what He may tell you. He will explain much concerning the nature of physical reality and the ways in which matter is shaped and perfected. From decomposing waste new life springs forth. Rough ore is smelted and beaten into fine steel. Your own body is a machine which may be honed and trained, rendered fitter and healthier. Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the Prince back to your altar.

Say, “I thank You, Prince **BORNOGO**, for hearing my request, for aiding me in the science and knowledge of the First Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the First Head within myself, becoming a Scorpion with the Essence of Earth, flourishing with the nourishing, fruitful currents of Venus. May my body truly be a temple. May peace remain between us, mighty Prince.”

Visualise the image of the Prince fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace a green,

banishing Hexagram of Venus. Intone **“BORNOGO”** as you do so.

Move anti-clockwise to the West and trace a green, banishing Hexagram of Venus. Intone **“BORNOGO”** as you do so.

Move anti-clockwise to the South and trace a green, banishing Hexagram of Venus. Intone **“BORNOGO”** as you do so.

Move anti-clockwise to the East and trace a green, banishing Hexagram of Venus. Intone **“BORNOGO”** as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, Prince Bornogo may be invoked again if you feel the need of further instruction in the ways of the First Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

Visiting the Æthyrs:

TEX and RII

You should now have developed sufficient sensitivity to the Work of the First Head to be able to profitably visit the two Æthyrs which are associated with this Head. These are the two lowermost Æthyrs, most closely associated with the physical plane and the formative level that shapes it. They are the Thirtieth Æthyre TEX and the Twenty-Ninth Æthyre RII.

It is when you are exploring the Æthyrs that you will discover the most profound and powerful insights

into the Heads, and into your own initiatory development. It is by mastering the Æthyrs that are open to you that you will successfully awaken the Heads within your own consciousness and unlock the way for further progress.

The ritual for entering the Æthyrs is the same throughout, and is presented below. This ritual framework should be used for each of the Thirty Æthyrs when it becomes time to explore them. All that changes are the names of the Æthyr invoked and its Governors. For simplicity's sake, the sample ritual below invokes the Thirtieth Æthyr, as this will be the first one you visit.

Open the Working with the Enochian Invoking Rite of the Pentagram.

Invoke the Governors of the Æthyr you seek to visit. In the case of TEX, this

would be as follows: **“It is my Desire to penetrate the Mysteries of the Thirtieth Æthyr, TEX. I call upon the Governors of TEX to assist me in this Work and to reveal to me the Mysteries over which They are Lords: TAOAGLA! GEMNIMB! ADVORPT! DOXMAEL!”**

Next, recite the Nineteenth Angelic Key, incorporating the name of the Æthyr you wish to visit:

“Madriax dspraf TEX chis Micaolz Saanir Caosgo od fisis balzizras laida nonca gohulim Micma adoian MAD Iaod bliorb Sabaooaona chis Luciftias peripsol ds abraasa noncf netaaib Caosgi od tilb adphaht damploz tooat noncf gmicalzoma lrasd tofglo marb yarry IDOIGO od torzulp iaodaf gohol Caosga tabaord saanir od Christeos yrpoil tiobl

Busdirtilb noaln paid orsba od
dodrmni zylna Elzaptilb parmgi
peripsax od ta Qurlst booapiS Lnibm
ov cho symp, od Christeos Agtoltorn
mirc Q tiobl Lel Ton paombd dilzmo
aspian, Od Christeos Agltortorn
parach asymp, Cordziz dodpal fifalz
lsmnad, Od fargt bams omaoas,
Conisbra od auauox tonug Orscatbl
noafmi tabges Leuithmong vnchi
omptilb ors Bagle Moooah olcordziz
Lcapimao ixomaxip odcacocasb
gosaa Baglen pii tianta ababalond
odfaorgt telocvovim Madriiax torzu
Oadriax orocha aboapri Tabaori
priez artabas Adrpan corsta dobix.
Yolcam priazi arcoazior
Odquasbqting Ripir paoxt sagacor
Vml od prdzar cacrg Aoiveae cormpt
TORZU ZACAR od ZAMRAN aspt
sibsi butmona ds Surzas tia baltan:
Odo cicle qaa: Od Ozazma plapli
Iadnamad.”

Then either skry the invoked Æthyr or astrally project into it. Explore the landscape that reveals itself thoroughly. You may encounter the Governors or other entities there. Converse with Them, learn everything that there is to know. You will probably want to visit each Æthyr several times in order to discover everything that it currently has for you. But don't mistake this as the end of the matter: every Æthyr will continue to generate new lessons and perspectives for you as long as you live and will bear repeated visitations.

When you have completed your skrying session or astral journey, recentre your consciousness and take a few moments to earth yourself back in your physical body.

Finally, close the Working with the

Enochian Banishing Rite of the Pentagram.

That explains how to ritually invoke the Æthyrs and enter them. Now let's take a little time to examine the more significant milestones that you will encounter in the two Æthyrs associated with the First Head. Bear in mind that the Æthyrs are vast planes with many subtleties of expression, so the following should be considered a guideline only.

30 – TEX – The Four Regions

The title 'The Four Regions' (and those for the Æthyrs that follow) derives from the Schuelers' *Enochian Tarot* deck. It is a very apt title for TEX, for this Æthyr is a very stratified region, with four powerful forces concentrated in its compass points. You will find

that as you move about the landscape, these forces become stronger or weaker depending upon where you stand in relation to them, but all four are ever present in the mix.

To the North is a region where the law of cause and effect establishes its rule: every action has an equal and opposite reaction.

To the East, the explorer encounters the power of Desire, the burning need to possess and to express, the motivating principle.

In the South, everything falls still and an absolute silence and inertia reigns, the principle of changelessness.

In the West, every action seems bound by restrictions and limitations.

These four forces, in varying proportions, are the qualities that make possible both change and stability in our lives and the world we live in. Here the magician may come to

understand them truly.

29 – RII – The Heavens

RII contains the moral and mental underpinnings of the forces that are active in TEX. If TEX demonstrates the way that the world is formed, RII shows **why** it is formed that way.

RII is titled 'The Heavens' because it resonates with the ideas of most world religions concerning the afterlife and the fate of the soul. The fact that a further twenty-eight Æthyrs lie beyond it only shows how poverty-stricken most systems of spiritual thought are.

RII, like TEX, is one of the Æthyrs closest to manifest Reality. In RII it is shown just how much the nature of Reality is shaped by the way people **think** and **believe** things should be. Because most people are guilt-

ridden and judgemental thanks to religious teachings, this is the way they want the world to be.

Like TEX, RII is dominated by four influences which radiate from its four compass points, each one increasing or decreasing in relative influence depending upon where you stand in this magical plane.

To the North is a place of judgement, where deeds and thoughts may be weighed and an Initiate may perceive what he / she needs to do. Poor, weak, brow-beaten souls interpret it as a place of external punishment; the strong realise it as a place of internal realignment, where one's true course can be corrected with the benefit of clear sight.

The East is a place where imagined good deeds are rewarded and imagined sins are punished.

To the South is the realisation of the immortality of the Essential Self,

as the visitor to RII realises that the physical world is not all that there is.

To the West is a place of dismal stagnation for those who are too helpless or unready to realise the meanings of these things.

The true realisation of RII is that these judgements and sins, these rules and regulations, are sustained only by consensus and that they bind the enslaved Will to the chains of belief. The Initiate must embrace the antinomianism that shatters the shackles that confine in order to transcend these bonds.

Embodying the Scorpion

When the magician has become a frequent visitor to TEX and RII, mastering their currents and learning all that they (currently) have to tell him / her about him / herself, and when it

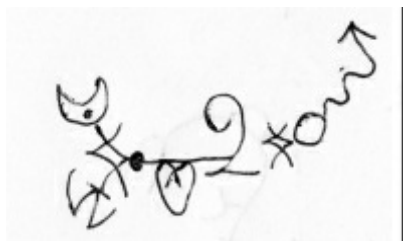
feels that the time has come to move on, then you can be sure that the First Head of the Dragon has fully awakened.

Before moving on to begin the Second Head curriculum, the Initiate should set aside time to Work this ritual to mark the ascension of the First Head and truly come to know it.

Set up your ritual chamber as usual. The only additional item required is a representation of a Scorpion. This may be a model or figurine, a photograph or a stylised illustration, whatever floats your boat. Although a live scorpion may sound neat to some, such should **not** be used in this instance. This is because we need to arouse the Scorpion within the Self and all that it represents, not a member of a natural species.

Also upon the altar should be a copy of the following sigil, which

represents the Head of the Scorpion and is constructed from the letters of the Draconian Alphabet, which is fully compatible with Enochian and was specifically designed for the creation of sigils:



Open the Working with the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Venus whilst intoning the names “**BALIGON**” and “**BORNOGO**”. The Hexagram should be visualised as bright green.

Move clockwise to the East and again trace the green invoking Hexagram of Venus whilst intoning the names

“BALIGON” and “BORNOGO”.

Move to the South and again trace the green invoking Hexagram of Venus whilst intoning the names **“BALIGON” and “BORNOGO”.**

Move to the West and again trace the green invoking Hexagram of Venus whilst intoning the names **“BALIGON” and “BORNOGO”.**

Recite the Fifth Angelic Key, which summons the energies of the Watchtower of Earth:

**“Sapah zimii dugv od noas toquams
adroh dorphal caosg od faonts
peripsol tablior Casarm amipzi
nazarth af od dlugar zizop zlida
caosgi toltorgi od zchis esiasch L
taviu od iaod thild ds hubar Peoal
Soba cormfa chis ta la vls od qeocasb
Ca niis od Darbs qaas Fetharzi od**

**bliora iaial ednas cicles Bagle Geiad
iL.”**

Strongly visualise the Seven-Headed Dragon coiling around the Outside of your Working area. As you watch, It raises up one of Its Heads, which bears a single horn, this Head stares directly into your eyes. Your gaze meets the Dragon's and a surge of exchanged power flows back and forth between the two of you.

Although the Head looks serpentine, you feel instinctively that Its qualities are best symbolised by a Scorpion, the creeping, stinging, armoured creature that crawls along the surface of the Earth, perfectly adapted to its environment. You feel the qualities of the Scorpion filling you and in your imagination you feel your body begin to stretch and elongate until you take the form of a gigantic, powerful Scorpion, chitin as black as

night, claws strong enough to crush worlds, venom powerful enough to dissolve all matter.

Say, “Hail VOVIN! Hail, Ancient Dragon, who coils down through the Æthyrs, yet whose Essence is in the Void. I am Blood of Your Blood! Be with me now, mighty Mother, as I raise the First Head within my Self, the Head of the Scorpion, becoming a true Master of Earth. Move and Appear, be friendly unto me, for I am the same, true Kin to the Dragon!”

Hold this sense of power and identity for as long as you can. When your concentration begins to ebb, withdraw the Essence of the Scorpion inside yourself and close your eyes. Hear the Dragon slither away. Reopen your eyes when it has gone. Know that you are still linked to It and the First Head remains awake and aware within you.

Move to the North and trace a green, banishing Hexagram of Venus. Intone **“BALIGON”** and **“BORNOGO”** as you do so.

Move anti-clockwise to the West and trace a green, banishing Hexagram of Venus. Intone **“BALIGON”** and **“BORNOGO”** as you do so.

Move anti-clockwise to the South and trace a green, banishing Hexagram of Venus. Intone **“BALIGON”** and **“BORNOGO”** as you do so.

Move anti-clockwise to the East and trace a green, banishing Hexagram of Venus. Intone **“BALIGON”** and **“BORNOGO”** as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian
Banishing Ritual of the Pentagram.

The Work of the Second Head

The Second Head of the Ancient Dragon is symbolised by a Lightning Bolt. This represents the speed of thought, and this Head governs all of the intellectual and mental faculties: the ability to reason, to recognise patterns, to construct mental models, and to manipulate the images and mental constructs of magic. The First Head pertained to the magician's life in the outer world; the Second Head deals with the world within the brain.

The Second Head's Enochian rulers are King Bobogel and Prince Befafes and the Sun is the classical Planet which embodies its principles. The Sun is the centre of the solar system, shedding light and life upon the worlds, just as the Second Head is the mind and the brain, the seat of

consciousness which rules the body / mind / soul complex, bringing the light of reason to shine in life's dark corners. It corresponds to the astral plane, the plastic, ever-shifting formative layers where thoughts reign supreme and are as real and tangible as 'things'. The Element of Air and the Watchtower of Air are attributed to it, along with the hierarchy of that Watchtower. The Twenty-Eighth through Twenty-Third Æthyrs – 28-BAG, 27-ZAA, 26-DES, 25-UTI, 24-NIA and 23-TOR – permeate this Head and its Work. These are the forces which the Enochian student of the Second Head will have to learn to channel, focus and master.

Because this Head is so concerned with the mental faculties, the Initiate will be required to take every possible step to train his powers of concentration, will, imagination and visualisation, as well as the powers of

memory and oratory. Exercises for this purpose are incorporated in the Second Head training programme of the book *APOPHIS*.

Invocation of King

Bobogel

King Bobogel is the Enochian manifestation of the Second Head of the Dragon. In order to begin the Second Head Work of a Draconian Enochian magician, it is first necessary to invoke King Bobogel in order to open up the current of the Head to you.

The Second Head is represented in this Work by the Sun. It is the shining light of the intellect and reason, the centre and focus of the body-mind-soul complex. Most people's minds are confused and in disarray, however, unable to hold onto a thought or idea for more than a fleeting moment. The Initiate of the

Second Head must train his / her mind to be a tool of great precision, honing concentration to a razor's edge and banishing distracting thoughts. Powerful exercises and training to this end are provided in *APOPHIS* and in the Academy of The Apophis Club.

The rite of invocation proceeds as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of the Sun should be displayed, as illustrated overleaf. This should be drawn in gold ink and a gold candle should be lit beside it. The sigil of King Bobogel, also illustrated below, should be upon the altar. This too should be drawn in gold ink.



Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of the Sun whilst intoning the name “**BOBOGEL**”. The Hexagram should be visualised as golden.

Move clockwise to the East and again trace the gold invoking Hexagram of the Sun whilst intoning the name “**BOBOGEL**”.

Move to the South and again trace the gold invoking Hexagram of the Sun

whilst intoning the name
“BOBOGEL”.

Move to the West and again trace the
gold invoking Hexagram of the Sun
whilst intoning the name
“BOBOGEL”.

Return to the altar. Focus upon the
King's sigil and chant His name until
you feel the atmosphere of the chamber
begin to suffuse with His presence.

Now strongly visualise King Bobogel
before you. The King appears wearing
a black velvet coat, with a rakish cloak
slung over one shoulder. He has a
velvet cap with a black feather and silk
slippers protected by platform soles.
He wears a purse on a long thong slung
from his neck and has a highly
ornamented rapier. He has a long,
well-groomed beard.

Recite the following invocation:
“**BOBOGEL, mighty King, whose Majesty rules the manifestation of the Second Head of the Ancient Dragon. You, I invoke!**

Come unto me, O King BOBOGEL, who have mastered the disciplines of the sciences and have understood the profundity of all that exists in Your philosophy. All of the known history of the Cosmos is at Your fingertips, for You have studied all lore and memorised all knowledge. This mind with which I think and reason is the manifestation of Your Laws.

Teach me Your ways, mighty King! That the consciousness of the Second Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the King

and open your mind to what He may tell you. He will explain much concerning the nature of thought and the currents and patterns that move through the mind, shaping it and being shaped by it. He can teach useful methods to enhance your Work, and advise how best to develop the faculties of your mind, such as concentration, mindfulness, visualisation, memory and the control of passing thoughts. Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the King back to your altar.

Say, “I thank You, King BOBOGEL, for hearing my request, for aiding me in the science and knowledge of the Second Head of the Dragon, so that I may more effectively Work my magic in the world and in my

Self. Continue to aid me and to enable my eyes to see as I strive to awaken the Second Head within myself, becoming a Lightning Bolt with the Essence of Air, flourishing with the bright illumination of the Sun. May my mind truly be a shrine to the Everlasting. May peace remain between us, mighty King.”

Visualise the image of the King fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace a gold, banishing Hexagram of the Sun. Intone **“BOBOGEL”** as you do so.

Move anti-clockwise to the West and trace a gold, banishing Hexagram of the Sun. Intone **“BOBOGEL”** as you do so.

Move anti-clockwise to the South and trace a gold, banishing Hexagram of the Sun. Intone “**BOBOGEL**” as you do so.

Move anti-clockwise to the East and trace a gold, banishing Hexagram of the Sun. Intone “**BOBOGEL**” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, King Bobogel may be invoked again if you feel the need of further instruction in the ways of the Second Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

Invoking the King and Seniors of Air

The Second Head Work continues with a further series of ritual invocations. The magician must now familiarise him / herself with the powers latent within the Watchtower of Air by invoking the King and Seniors of that Tablet. Theirs are the powers that rule the Air, and the magician must awaken those powers within him / herself.

The King and Seniors, whilst being the most direct Enochian rulers over the Watchtower of Air, have Their own specific fields of power and influence within that realm. These are described below.

KING OF AIR: BATAIVAH

Bataivah is the ruler of the Watchtower of Air. His Planetary attribution is the Sun, the centre and ruler of the solar

system. He is the life force of His Element.

Air is the quickest and most spacious of the Elements, invisible and fast-moving, sustaining life. It is the messenger of the Elements, associated with the power of thought and the method of speech. It is the medium through which we see things. It is the astral plane and the power of imagination. It is the wind and the stillness, the speech and the silence, the heights above us and the breath within us. It is the Element of Earth that gives shape to the first nebulous stirrings of the thoughts of the Dragon and enables them to shift and change until their form and function are established.

Bataivah is the wielder of this power. He dispels illusions, disarms emotions and sees all things with a clear eye. He is a truth speaker and a truth seer. No lie can endure in His

presence and He burns away the lies we tell to fool ourselves. He is a youthful and seductive figure, dressed in a yellow robe. He carries a sword in His left hand and a dagger in His right hand, which He uses to cut away the webs of illusion and deceit.

He possesses great vision and knowledge. His charming tongue and cutting blade compel the magician to abandon comforting lies and half truths and see him / herself as he / she really is. The clear and expansive Air brings clarity of sight and thought, honing the mind to a razor sharp tool.

FIRST SENIOR OF AIR: HABIORO

Habioro is the Senior who channels the energies of Mars in the Watchtower of Air. As such, He embodies the energies that drive the winds and give

the Air its vigorous motion.

Habioro is intensely energetic, keeping the air circulating and the atmosphere fresh. He brings life and freshness to all He touches, bestowing a true love for life and an eagerness to achieve.

Habioro wears an amber robe and has small wings. He carries a rod in His right hand and a rose in His left hand. The rod bestows life and vitality and the rose fills those touched by it with the sense of beauty. He is a great initiator of love affairs.

The magician seeks to awaken the powers of Habioro inside him / herself in order to keep his / her enthusiasm and vigour for the Work fresh and yearning, eyes bright and keen.

**SECOND SENIOR OF AIR:
AAOZAIIF**

Aaozaif channels the energies of Jupiter in the Watchtower of Air. His province is the satisfaction and enjoyment of open spaces, and joy in the realm of thought.

Aaozaif is highly Adept in the magical arts and is a great teacher of the lore and principles which underpin occult practice. He is firmly of the opinion that a magician should understand precisely what he / she is doing and why he / she is doing it. He clarifies the mind and removes such paralysing and obscuring emotions as fear.

Aaozaif appears as a thin man with large wings, wearing a bright red loincloth. He holds aloft a dagger in His right hand.

The magician seeks to awaken the powers of Aaozaif inside him / herself in order to achieve great clarity of mind and understanding of magical

philosophy, also to rid him / herself of the shackles of fear.

THIRD SENIOR OF AIR: HTMORDA

Htmorda channels the powers of the Moon in the Watchtower of Air. He is responsible for the intuition and the imagination.

Htmorda governs spontaneity and the faculty of intuition. He encourages the mind to reach beyond its normal bounds and develop psychic abilities. He champions direct knowledge through apprehension in the mind.

Htmorda has a beautiful face framed by dark hair. He is sturdily built and wears a blue robe, carrying a dagger in His right hand and a sprig of hashish in His left. With the dagger, He prods the mind to open its intuitive

insight; with the hashish, He brings dreams and visions.

The magician seeks to awaken the powers of Htmorda within him / herself in order to develop his / her intuitive ability. Intellect alone is not enough.

FOURTH SENIOR OF AIR: AHAOZPI

Ahaozpi channels the powers of Venus in the Watchtower of Air. He is responsible for pattern recognition and the critical faculties which distinguish that which has affinity from that which is inimical.

Ahaozpi teaches empathy and compassion, using the mental imagining faculty to reach out to other beings by seeing things from their perspective. This empathy of mind may lead to empathy of body, for He

excites lust and passion through the fantasies He engenders.

Ahaozpi is a very delicate youth with a beatific smile. He carries a long cedar staff of authority in His right hand, which compels understanding and compassion. A poppy is in His left hand, which compels lust and desire.

The magician seeks to awaken the powers of Ahaozpi within him / herself so that his / her vision and understanding can be extended immeasurably by seeing through the eyes of others.

FIFTH SENIOR OF AIR: AVTOTAR

Avtotar channels the powers of Mercury in the Watchtower of Air. He is responsible for speed and swiftness of communication, the speed of

technological advance and the discovery of new sciences.

Avtotar is a fierce and terrible power, wielding great Elemental might. He ceaselessly drives minds to discover new things, to unlock the energies of Creation. He is the force between space travel, atomic power and the use of electricity.

Avtotar appears as a tremendously strong figure dressed in orange, with large wings. He carries a sword in His right hand and a heavy oak staff in His left. The sword describes and creates new forms and the staff dispenses energy and power.

The magician seeks to awaken the powers of Avtotar within him / herself so that he / she may learn the science of the Cosmos, understanding the nature of Reality and the tremendous powers it contains. He / she recognises that technology makes his / her life so much easier, but also

realises that it must be controlled and used responsibly.

SIXTH SENIOR OF AIR: HIPOTGA

Hipotga channels the powers of Saturn in the Watchtower of Air. As such, He is a steadying influence, capable of bringing great pressure to bear. He renders the intangible tangible.

Hipotga changes ideas into reality. He values honesty and truth above all things. He is generous and joyful in His dealings.

Hipotga is a young man with a pink robe and small wings. He carries a wand in His right hand which bestows health, and a diamond in His left hand, which bestows joy.

The magician seeks to awaken the powers of Hipotga within him / herself so that he / she can learn to

apply knowledge, putting ideas into action, and gain great joy of life thereby.

Prepare the ritual chamber as standard. If you possess the Schuelers' Enochian Tarot deck, you may find it useful and appropriate to place the card depicting the King or Senior to be invoked upon the altar.

Perform the Enochian Invoking Rite of the Pentagram to open the Working.

Approach the Watchtower of Air in the East.

Standing before the Air Tablet, trace a large, yellow invoking Pentagram of Air. Intone “**EXARP**” as you trace the lines, then thrust your wand or dagger into its centre and powerfully intone

the name of the King or Senior you are invoking, seeing the Pentagram flare with power and focusing on the name vibrating out into the uttermost East.

Next, trace the invoking Hexagram of the King or Senior you wish to invoke, tracing the lines clockwise as previously explained from the Planet to which that individual is associated (the King is associated with the Sun). As you trace the Hexagram, intone **“ORO IBAH AOZPI”**, and intone the name of the Spirit being invoked by thrusting your wand or dagger into the centre of the finished figure.

The colour in which the Hexagram is visualised will depend upon the Planetary attribution of the King or Senior. These colours are as follows:

Saturn – Black

Jupiter – Blue

Mars – Red

Sun – Gold

Venus – Green

Mercury – Orange

Moon – Violet

Chant the name of the King or Senior you have invoked and strongly visualise Them appearing before you, bearing in mind the description given previously. When the vision of the Spirit is stable and the atmosphere seems charged with Their presence, communicate with Them as you wish. Invite Them to fill you with Their Essence so that you can learn to wield and control the powers over which They hold sway.

When your concentration begins to waver and the session seems to conclude, thank the invoked Spirit for Its assistance and request It to depart in peace back to Its place in the Watchtower of Air.

Trace a banishing Hexagram of the Planet of the King or Senior, in its Planetary colour. Intone “**ORO IBAH AOZPI**” as you trace its lines, and the name of the Spirit as you charge it by touching your wand or dagger to the centre of the finished figure.

Trace a yellow banishing Pentagram of Air, intoning “**EXARP**” as you trace the figure, and the name of the King or Senior as you charge it with your wand or dagger.

Return to your altar.

Close the Working with the Enochian Banishing Rite of the Pentagram.

The magician should invoke the King and each Senior (on separate

occasions) before continuing on to further Work with the Second Head. It is essential that a proper channel should be opened with each Spirit through which the current of Their power can flow and be directed. Success in magic depends upon this.

Following these initial invocations, the King and Seniors can be invoked again if you ever feel the need to refresh your acquaintance with Their current. But don't overdo this.

Enochian Linguistics

The Second Head is primarily concerned with the intense training and focusing of the Initiate's mental faculties, increasing the capacity for reason, concentration, visualisation, thought control, memory and general awareness and eloquence.

Exercises intended to accomplish these challenging but vital

tasks are provided in *APOPHIS*, but there are a couple of tasks directly linked to the Enochian system which the student of this curriculum can also take on board in order to help matters along.

Firstly, learn the Enochian alphabet properly. Learn its proper order (and thus its numeration), learn its shapes, learn its English equivalents, and learn the names of the letters.

Next, you can train your memory by learning the English versions of the Angelic Keys[\[15\]](#) by heart. This is most easily done in my experience by going for a long walk and continually reciting the text over and over (and over and over and over again and again ...)

You've guessed what's coming next, haven't you? That's right! Learn the Enochian version of the Angelic Keys by heart!

These things being done, you can then study your Enochian dictionary and learn words, which will ultimately enable you to compose your own Enochian conjurations, just as Crowley did in his edition of the *Goetia*.

Skrying the Sub- Quadrants of the Watchtower of Air

The invocations and meditations accomplished by the magician thus far should be sufficient for the Initiate to skry the four sub-quadrants of the Watchtower of Air with some degree of success.

Before detailing the ritual to be employed in this Work, we should take time to consider what the primary defining characteristics of each sub-quadrant of the Watchtower of Air are. Note that these are the major

landmarks and features that should be expected, there will be great variation as the realms are explored.

Air of Air

This is the Element of Air in its purest form. There will be little or no solid ground to stand upon, but vast open skies filled with rushing winds, a sense of great exhilaration and speed.

Images will flash into being and go streaming by, on their way to becoming fully-formed thoughts and ideas. Sounds and voices may be heard calling upon the winds from far distant sources.

The sky may vary from bright and blue, to star-filled night, to utter emptiness.

This huge expanse is the natural home of the Sylphs, the Elementals of Air, who may appear as

small sprites, fleeting zephyrs, or raging tornadoes.

Fire of Air

This sub-quadrant will literally make the hairs on the back of your neck stand on end: it is super-charged with electricity. The air literally sizzles. Black clouds roil and race overhead and lightning bolts strike down to the ground.

Here we see Air as the great communicating medium, capable of conveying energy across an empty space instantly in response to the charges and forces generated. It represents every field and wave of electrical or magnetic energy.

The Sylphs that abide here are fast, coming and going instantaneously, buzzing with energy and information.

Water of Air

This Air is humid, heavily laden with moisture, potentially raining. At times, it may be hot and humid, filled with the scent of spices. At other times, it may be cold and clammy, thick with the smell of decay and stagnation.

Here is thought tempered by emotion, leading to shifting moods and impressions. The mind may seek out the source of these moods by following the scent trails in the air, tracing the body of water, discovering whether it reacts to the heat of passion or the chill of placidity.

The Sylphs here are ethereal and dreamlike, passing invisibly unless you strive to see them.

Earth of Air

A land of deep canyons, through which the wind rushes, moving on to stir the plants and leaves and grasses in the more open areas.

Scents and sounds are carried, bringing all the evidence of life and growth: leaves rustling; the smell of trodden grass; pollen on the breeze; animal musk; the mournful moaning of the wind through the canyons.

Here are the Mysteries of how the wind carries the messages of life back and forth, pollinating the soil and connecting the biosphere. The Sylphs here are small and attentive to growing, living things, perhaps the closest in appearance to traditional winged fairy folk.

It will be self-evident from these descriptions that the sub-quadrants encompass vast 'planes'. It is unlikely that any two skryings will ever be exactly alike, but the major features

and qualities of the regions will remain constant. The intrepid explorer should also remember that at some point, these sub-quadrants are all joined together as parts of the Watchtower of Air taken as a whole.

It is vitally important to do one ritual at a time and then allow sufficient opportunity for its lessons and observations to really sink in.

Open the Working with the Enochian Invoking Rite of the Pentagram.

Approach the Watchtower of Air in the East. Trace a yellow invoking Pentagram of Air before it. If you are skrying Air of Air, this will be sufficient; if you are skrying Fire of Air, also trace a red invoking Pentagram of Fire in front of the Watchtower of Air; if Water of Air, trace a blue invoking Pentagram of Water; if Earth of Air, trace a dark

green invoking Pentagram of Earth.

Now thrust your wand or dagger into the midpoint of the Pentagram(s) and invoke the power names of the Watchtower. All skrying in the Watchtower of Air begins with the invocation of the Holy Names, the King and the Seniors. As each name is intoned, it should cause the Pentagram(s) to vibrate and to project the sound out into the furthest Eastern reaches of the Cosmos:

ORO IBAH AOZPI

BATAIVAH

HABIORO

AAOZAIF

HTMORDA

AHAOZPI

AVTOTAR

HIPOTGA

Next, the Angelic names pertaining to

the sub-quadrant to be skryed are invoked. These are summarised below, calling upon the Higher and Lower Sephirothic Cross Angels, the Kerubic Angels, the Archangels, Ruling Angels and Lesser Angels of the sub-quadrant to be visited.

Fire of Air:

AOURRZ

ALOA I

XGSD

EXGSD

PACCA

PNPNT

POTOI

PPMOX

ACCA

NPNT

OTOI

PMOX

Air of Air:

IDOIGO

**ARDZA
RZLA
ERZLA
XCZNS
XTOTT
XSIAS
XFMND
CZNS
TOTT
SIAS
FMND**

Water of Air:

LLACZA

**PALAM
YTPA
EYTPA
AOYUB
APAOC
ARBNH
ADIRI
OYUB
PAOC**

RBNH

DIRI

Earth of Air:

AIAOAI

OIII

TNBR

ETNBR

RABMO

RNACO

ROCNM

RSHAL

ABMO

NACO

OCNM

SHAL

As you intone the names, allow their resonant sounds to wrap you around, drawing your attention deeper and deeper into your skrying device, or overwhelming your consciousness so that when you have finished, you are in

a trance state and ready to astrally project into the landscape.

Finally, recite the Angelic Calls which will invoke the sub-quadrant and draw you into it. The sequence of Calls is explained on pages 110 through 112, as follows: begin with the Third Call, which invokes the Watchtower of Air in its entirety. If you are skrying Air of Air, this is the only Call you need recite. If you are invoking one of the other three sub-quadrants, you will now need to recite a second Call, as follows:

Water of Air – Seventh Call

Earth of Air – Eighth Call

Fire of Air – Ninth Call

Allow the resonance of the invoked Angels and the Calls to draw you into the scene, whether by skrying or projection. Explore it thoroughly, seek

out the secrets and the answers you desire to find there, speak with any entity that reveals itself to you.

When the vision or journey concludes, draw your attention back into yourself and slowly rouse yourself. Stand before your altar and say, **“I thank the mighty Angels and Powers of the (*Fiery / Airy / Watery / Earthy*) sub-quadrant of the Watchtower of Air for revealing their Mysteries to me. Return now to your realm and may friendship remain between us!”**

Advance to the East. Stand before the Air Tablet and trace a large, yellow, banishing Pentagram of Air. Thrust through its centre with your wand or dagger and say, **“EXARP”**. If the sub-quadrant you skryed was Air of Air, this will be sufficient. If you skryed one of the other three sub-quadrants, you should also trace the banishing

Pentagram of that sub-Element in its appropriate colour, this time in silence.

Return to stand behind your altar.

Close with the Enochian Banishing Rite of the Pentagram.

Evoking the Angels and Demons of Air

Before proceeding to this stage, you will require a good working knowledge of the sub-quadrants of the Watchtower of Air. You should have skryed and astrally visited them several times, exploring them and making yourself completely familiar with the currents and forces in each sub-Elemental realm. Without this knowledge – which can only be gained through experience – you will find yourself lacking in this next phase of the Work.

Only evoke Spirits from sub-quadrants you are intimately familiar with. You should have sufficient experience of skrying and astral travelling in the sub-quadrants before you attempt an Enochian evocation. Needless to say, you will at present be concentrating your evocations upon the Spirits of Air, since this is the Watchtower congruent with the Second Head, with which you are currently Working. You may, of course, continue to evoke Spirits from the previously mastered Watchtower of Earth as necessity dictates. But your primary focus right now should be in fully experiencing the Spirits and currents of this astral level, which is the atmosphere of the Second Head.

Once you have selected a suitable Spirit to evoke, the ritual of evocation will follow the steps below. You may call upon any one of the Lesser Angels or Demons of the

chosen sub-quadrant. For the present example, we will assume that the magician wishes to evoke **SHAL**, one of the Lesser Angels of the sub-quadrant Earth of Air. His / her goal is appropriate to this sub-quadrant, as he / she wishes to locate a copy of a rare book which is necessary for his / her studies, a physical item which will increase knowledge (thus Earth of Air). The ritual can be easily adapted for any Angel or Demon from any sub-quadrant.

Open the Working with the Enochian Invoking Rite of the Pentagram.

Move to the East and stand before the Watchtower of Air. Trace a yellow invoking Pentagram of Air before the Watchtower, then a dark green invoking Pentagram of Earth. Intone “**ORO IBAH AOZPI**” as you trace each one, and “**EXARP**” as you thrust your wand

or dagger into their centres.

Return to your altar and focus your attention upon the space immediately before the Watchtower of Air, where the Pentagrams were traced. It is here that the Spirit will be summoned.

Recite the following invocations of the hierarchy of the sub-quadrant of Earth of Air, pausing slightly after each to allow the atmosphere to thicken with the summoned power:

“I call upon the three great Holy Names which command all the forces of the Air: ORO IBAH AOZPI! May the powers you command be manifest in this place!”

“I call upon BATAIVAH, the Elemental King of Air! Open the powers of Your Kingdom unto me!”

“I conjure the mighty Seniors of the Air: HABIORO! AAOZAIIF! HTMORDA! AHAOZPI! AVTOTAR! HIPOTGA! May the powers which move through the Watchtower of Air be manifest in this place!”

“I call upon the Angels of the Sephirothic Cross who govern the sub-quadrant of Earth of Air: AIAOAI and OIIIT! Move and appear unto me!”

“I call upon TNBR, the Kerubic Angel of Earth of Air, to open the ways to your realm, that I may speak with the denizens thereof!”

“I call upon ETNBR, the Archangel of Earth of Air, to make the Spirits of your demesne friendly unto me!”

“I call upon RABMO, RNACO, ROCNM and RSHAL, the Ruling Angels of Earth of Air, to make your realm sensible to me!”

“I call upon SHAL, Angel of the sub-quadrant of Earth in the Watchtower of Air! Come, come and attend upon me! Appear before me now in friendship and eagerness, for I am of IAIDA, the Highest of Life! Appear now as I conjure the Elements of your demesne!” *(If you were conjuring a Demon rather than a Lesser Angel, you would instead name all four Lesser Angels of the sub-quadrant at this point, and proceed to evoke the Demon itself in an additional step.)*

Recite the Third Angelic Key, which summons the energies of the Watchtower of Air as a whole:

**“Micma goho Piadzir Comselh azien
biab Os Londoh Norz chis othil
Gigipah undl chis tapuim qmospleh
teloch quinn toltorg chis i chis ge m
ozien dst brgda od torzul ili Eol
balzarg, od aala Thiln os netaab,
dluga vomsarg lonsa Capmiali vors
Cla homil cocasb fafen izizop od
miinoag de gnetaab vaun nanaeel
panpir Malpirgi caosg Pild noan
unalah balt od vooan dooiap MAD
Goholor gohus amiran Micma
Iehusoz cacacom od dooain noar
micaolz aaiom Casarmg gohia
ZACAR uniglag od Imuamar pugo
plapli ananael qaan.”**

Recite the Eighth Angelic Key, which summons the specific energies of the sub-quadrant Earth of Air:

**“Bazmelo ita piripson oln Nazavabh
ox casarmg vran chis ugeg dsa**

**bramg baltoha gohoiad Solamian
trian talolcis Abaiuonin Od aziagier
rior Irgilchisda dspaaox bufd Caosgo
dschis odipuran teloah cacrg
oisalman loncho od Vouina carbaf
Niiso Bagle auauago gohon Niiso
bagle momao siaion od mabza
Iadoiasmomar poilp Niis ZAMRAN
ciaofi caosgo od bliors od corsi ta
abramig.”**

Now chant the name of **SHAL** until the presence of the Angel is felt coalescing in the space before the Watchtower of Air.

Once the presence of the Spirit can be sensed clearly, explain your Desire to it and give it its charge:

“SHAL, whose abode is in the winds that blow through the chasms and forests, bringing life and mutterings

to the world, carrying information from one place to the other place. Heed me and aid me now as I earnestly desire and seek a copy of the book (*name title*), which will greatly increase my knowledge and understanding. Deliver this information to me, mighty Angel, that the Thunderbolt of inspiration may strike within my mind!”

Strongly focus upon your desired result, communicating this to the Spirit. When your concentration begins to wane and you feel sure that the message has been received, give the Spirit its Licence to Depart:

“SHAL, I thank you for attending me and for assisting me. Depart now to the secret places of your realm, where you may accomplish this Work, and may peace remain

between us.”

You should feel the Spirit's presence fading as it departs.

When the atmosphere has returned to normal, advance to the Watchtower of Air. Trace banishing Pentagrams of Air and Earth before it, saying “**ORO IBAH AOZPI**” as you trace each one, and “**EXARP**” as you thrust your wand or dagger through their centres.

Return to your altar.

Close the Working with the Enochian Banishing Rite of the Pentagram.

Invocation of Prince

Befafes

At the commencement of the Second Head Work, you invoked King Bobogel, to infuse your Work with the

current of the Head of the Thunderbolt. All of the Work you have done since then has deepened your understanding of that Head and of the Watchtower of Air, making you aware of the powerful magical currents which operate here, and bringing those currents under your control.

It is now time to invoke Prince Befafes to confirm and refine the awakening of the Second Head within you.

What does it mean to refine and focus the powers of Air, which are the manifestation of the Second Head? Prince Befafes is the master of storms, raising mighty winds which drive the seas into a churning frenzy and rip the roofs of buildings. He can also still tempests, bringing great calm. He also can whirl thoughts and emotions into a frenzy, or he can still the surface of the mind into a perfect, reflective tranquillity. Thus, from Him the

magician may learn the means of controlling, directing and stilling thought, becoming the master of his / her own mind.

Prince Befafes wears the customary red robe and golden circlet of all the Heptarchical Princes, but His robe is distinctive, being covered in red feathers, and He walks with a limp. He is invoked as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of the Sun should be displayed, as illustrated below. This should be drawn in gold ink and a gold candle should be lit beside it. The sigil of Prince Befafes, also illustrated below, should be upon the altar. This too should be drawn in gold ink.



Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of the Sun whilst intoning the name “**BEFAFES**”. The Hexagram should be visualised as gold in colour.

Move clockwise to the East and again trace the gold invoking Hexagram of the Sun whilst intoning the name “**BEFAFES**”.

Move to the South and again trace the gold invoking Hexagram of the Sun whilst intoning the name **“BEFAFES”**.

Move to the West and again trace the gold invoking Hexagram of the Sun whilst intoning the name **“BEFAFES”**.

Return to the altar. Focus upon the Prince's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise Prince Befafes before you. He wears a red, feathered robe and a gold circlet around His brow.

Recite the following invocation:
“BEFAFES, mighty Prince, who focuses and directs the manifestation of the Second Head of the Ancient Dragon. You, I invoke!

Come unto me, O Prince BEFAFES, who has fashioned the winds into a mighty force that whips the waves and topples trees, who raises the tempest and stills it again. Who brings turmoil and tumult to thoughts and stills the mind again like a languid pool. The storms and calms of the world and the mind are testament to Your Work.

Teach me Your ways, mighty Prince! That the consciousness of the Second Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the Prince and open your mind to what He may tell you. He will explain much concerning the nature of the winds and the storms, how gales may be raised, the seas rendered tempestuous, and ships sunk. He will also teach how the

currents of the air may be still and made calm, ships brought safely to harbour. Your own mind endures its own storms of whirling, uncontrollable thoughts and these too must be brought to heel by the mastery of your magic. Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the Prince back to your altar.

Say, "I thank You, Prince BEFAFES, for hearing my request, for aiding me in the science and knowledge of the Second Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the Second Head within myself, becoming a Thunderbolt with the Essence of Air, my mind bright

and clear beneath the brilliance of the Sun. May my mind truly be a place of holy meditation. May peace remain between us, mighty Prince.”

Visualise the image of the Prince fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace a gold, banishing Hexagram of the Sun. Intone **“BEFAFES”** as you do so.

Move anti-clockwise to the West and trace a gold, banishing Hexagram of the Sun. Intone **“BEFAFES”** as you do so.

Move anti-clockwise to the South and trace a gold, banishing Hexagram of the Sun. Intone **“BEFAFES”** as you do so.

Move anti-clockwise to the East and trace a gold, banishing Hexagram of the Sun. Intone “**BEFAFES**” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, Prince Befafes may be invoked again if you feel the need of further instruction in the ways of the Second Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

Visiting the Æthyrs:
Bag, Zaa, Des, Uti, Nia and Tor

You should now have developed sufficient sensitivity to the Work of the

Second Head to be able to profitably visit the six Æthyrs which are associated with this Head: the Twenty-Eighth through Twenty-Third. These are the Æthyrs most closely associated with the astral plane, the ever-shifting and changeable realm of ideas and images, where thoughts are as real as things.

The ritual for summoning the awareness of the Æthyrs and visiting or skrying them is identical to that used throughout and can be found under the First Head instructions. This will remain true for all subsequent Æthyrs in later chapters of the book.

28 – BAG – Doubt

The Initiate who enters BAG has already passed through TEX and RII and has thus taken the antinomian step of shrugging off the shackles of a

morality imposed outside. He / she aspires to the Nietzschean ideal of being beyond good and evil in conventional terms.

However, here in BAG the Initiate must face a far more devious and constricting trap: the feelings of guilt and self-doubt that arise from within.

Some of these feelings will be easier to shake off than others: they will be obvious imprints imposed upon the psyche in its formative years by society, parents and religion. These will rapidly be recognised as reflections of TEX and RII and dealt with in the same way.

But now, bereft of outside moral guidance, many will flounder and feel lost. The Initiate must struggle to learn his / her **own** values and personal code of ethics, those values which truly reflect his / her own being and are an essential part of the Self.

It is also necessary to face up to those times when these values were denied or debased, whether through laziness, short term gain or being too cowardly to defy conventional morality and peer pressure. Facing up to these inner failings is a far, far tougher fight than breaking impositions from outside. And it's not just the things we haven't done or have done wrong, it's the things we should be actively doing that may fly in the face of popular opinion, for it can be equally daunting for some to embrace the new freedoms gained.

When Crowley Skryed this Æthyr, he fought with a monstrous Angel who embodied these struggles. Named **LIXIPSP**, it had large wings, a fish-like belly, scores of clawed feet, a scorpion's tail and long, barbed tentacles. You too may have to face such a guardian who will embody the full power of your doubts and fears

and inadequacies. Not until you are able to overcome these traits will you be able to overpower the guardian and pass on to the next Æthyr. Do be aware that your struggle may be far more subtle and insidious than Crowley's.

There is only one sure way to pass through BAG: to come to recognise your own True Essence and True Will and to follow it absolutely, without regard for the opinions of others.

27 – ZAA – Solitude

The magician cannot enter ZAA until he / she has got a real handle on his / her True Will and the tasks that this necessitates. ZAA provides an atmosphere in which the Initiate realises just what a lonely course this sets him / her on.

Everything that exists is ultimately a dream of the Void, a spark of the Dragon's Breath. On some remote level, every single individuation of being is connected. But here in ZAA, the awareness of that connection seems very remote indeed. All that is visible at this place is the paramount importance of the Self, its experience and its purpose.

You will find no cheerful passers-by with whom to pass the time on the cold plains of ZAA. You will be utterly alone. You must face yourself alone in Infinity and Eternity and see your Self clearly.

You may find a crossroads at the centre of the Æthyr when the time is right and you have wandered and pondered enough and become accustomed to your isolation. Traditionally, a statue stands here at a small shrine, depicting the youthful huntress Diana and the aged witch,

Hecate, a testament to the passage of all human life from youth and eagerness to the powerful wisdom of old age. You can confront your own times past and future here, perhaps recalling earlier aspects of your Self, lives you once wore as you now wear your current flesh.

You will be allowed to pass beyond ZAA only when you truly appreciate and Understand what it means to be Alone. And this is an Understanding far from the mundane liking of one's own company.

27 – DES – Reason

This Æthyr is a milestone in the Awakening of the Second Head. It enhances and amplifies the use and application of conscious intelligence: the intellect.

In Draconian myth, the Lord

of Darkness is the Giver of this mighty power, and here the magician may really grasp it and seek to develop it into a finely tuned tool.

At some part of this plane, the magician is likely to encounter a mighty magician who he / she admires, one who is a Master of this faculty. It may be someone like John Dee himself, or Merlin, or perhaps a more Divine figure, such as Odin in His guise as a Wanderer. This figure will teach the arts of logic and reason, refining the critical mind. He / She will have twin poles close at hand through which these forces will be channelled and directed. Their exact form will depend upon the symbolism that best speaks to you: they may be the twin pillars of Solomon's Temple, or two gigantic trees, or perhaps Huginn and Muninn ('Thought' and 'Memory'), Odin's two ravens.

Bounding the Æthyr will be

the vision of the limitless stars, an aurora of great wonder, reminding the magician that reason does not encompass everything, that there are Mysteries which lie beyond its scope. But its Mastery is the tool which will permit you to pass beyond this point. You cannot proceed further without an inquiring, rational and informed mind.

25 – UTI – Intuition

UTI is often seen as a region of stormy sea, representing the turbulence of the mind seeking answers within its own depths. Here, having risen above DES, mere reason is insufficient to discern these answers.

At some point, an island will rise up out of the sea, and upon it will stand a mighty figure – perhaps an Angel or a God or a wizard – who will raise His / Her arms to the Heavens, as

if seeking the answer from that source. This figure will be illuminated in a shaft of sunlight in a still place in the midst of the storm.

This figure embodies the power of intuition, of knowledge and understanding which is gained by direct apprehension rather than through use of the analytical faculties. This is a skill that you must develop before you can pass beyond UTI. You may ask the figure about His / Her methods and insights, and you may find some answers and clues in the calm area of land surrounding the figure.

The above is a 'traditional' experience of UTI. Your own may be different whilst sharing the same meaning and purpose. In any case, you must learn to recognise and trust the promptings of your intuition in order to pass further.

When you first enter NIA, you will no doubt be upon some high place, looking down upon a landscape stretched out far, far below you.

You will become aware of other entities who pass through this Æthyr, men and women warriors with streaming hair and golden skin. Some of them race by in flying chariots drawn by winged horses; others have wings and the power of flight themselves,

In NIA, your mind is opened to the entirety of time and space and you may astrally travel anywhere and anywhen you wish. This is the first inkling of the perspective which will arise to full wakefulness in the Sixth Head. There you will experience it in actuality; here you may experience it astrally.

Having developed your sense

of Self, your True Will, your intellect and your intuition to this degree, you are nearing the upper limit of the astral plane in NIA. Here, you may use your elevated powers of the mind to strengthen and develop your astral body. Take the plunge and fly! Soar through the Heavens of NIA, either by your own volition or on board one of the winged chariots. Steer your course and use your astral senses to experience events in far off places and times.

You will need your astral abilities to be fully developed in order to progress past NIA.

23 – TOR – Labour

The atmosphere of TOR is one of work. Toil is underway everywhere, with great building projects, massive agricultural endeavours and copious

records and accounts to be kept. Everywhere you look, from the managers and overseers to the builders to the workers in the fields, everybody is busy.

If a building on the material plane is not maintained and looked after, it decays and is soon reduced to ruin. The astral plane is no different. Before pushing on to new levels of being, the magician of the Second Head must realise that work is required to keep his / her magical state of being maintained. If allowed to become idle, the developed faculties will fade and sleep and will need awakening all over again.

Much of the curriculum of the first Three Heads in particular is donkey work, the repetition of basic tasks and exercises. But they need to be done and they need to be sustained.

It requires Work to establish Initiation; it takes Work to sustain

Initiation; it takes Work simply to stand still. Because as soon as the Work stops, the Heads begin to return to sleep. This remains a Truth until the Eye Opens in the Void.

You may see here visions of the kind of Work you need to be doing, within yourself and within the world. Seek it out eagerly. Put your nose to the grindstone, because the Third Head – the next stage of Initiation – can **only** awaken if the first two have been properly established.

Embodying the Thunderbolt

When the magician has become a frequent visitor to these six Æthyrs, mastering their currents and learning all that they (currently) have to tell him / her about him / herself, and when it feels that the time has come to move on, then you can be sure that the

Second Head of the Dragon has fully awakened.

Before moving on to begin the Third Head curriculum, the Initiate should set aside time to Work this ritual to mark the ascension of the Second Head and truly come to know it.

Set up your ritual chamber as usual. The only additional item required is a representation of a Thunderbolt. This may be a photograph of lightning or a stylised illustration, perhaps a lump of meteoric iron or a plasma ball.

Also upon the altar should be a copy of the following sigil, which represents the Head of the Thunderbolt and is constructed from the letters of the Draconian Alphabet:



Open the Working with the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of the Sun whilst intoning the names **“BOBOGEL”** and **“BEFAFES”**. The Hexagram should be visualised as golden.

Move clockwise to the East and again trace the gold invoking Hexagram of the Sun whilst intoning the names **“BOBOGEL”** and **“BEFAFES”**.

Move to the South and again trace the gold invoking Hexagram of the Sun

whilst intoning the names
“BOBOGEL” and **“BEFAFES”**.

Move to the West and again trace the
gold invoking Hexagram of the Sun
whilst intoning the names
“BOBOGEL” and **“BEFAFES”**.

Recite the Third Angelic Key, which
summons the energies of the
Watchtower of Air:

**“Micma goho Piad zir Comselh azien
biab Os Londoh Norz chis othil
Gigipah undl chis tapuim qmospleh
teloch quinn toltorg chis i chis ge m
ozien dst brgda od torzul ili Eol
balzarg, od aala Thiln os netaab,
dluga vomsarg lonsa Capmiali vors
Cla homil cocasb fafen izizop od
miinoag de gnetaab vaun nanaeel
panpir Malpirgi caosg Pild noan
unalah balt od vooan dooiap MAD**

**Goholor gohus amiran Micma
Iehusoz cacacom od dooain noar
micaolz aaiom Casarmg gohia
ZACAR uniglag od Imuamar pugo
plapli ananael qaan.”**

Strongly visualise the Seven-Headed Dragon coiling around the Outside of your Working area. As you watch, It raises up one of Its Heads, which bears a single horn, this Head stares directly into your eyes. Your gaze meets the Dragon's and a surge of exchanged power flows back and forth between the two of you.

Although the Head looks serpentine, you feel instinctively that Its qualities are best symbolised by a Thunderbolt, the sudden flash of lightning that strikes from Heaven to Earth, bringing light and power. You feel the qualities of the Thunderbolt filling you and in your imagination you feel your body begin to crackle with

electricity, sending bolts of thoughts out into the Universe faster than imagination. As energy continues to strike you from the Heavens, you become fully energised and illuminated.

Say, “Hail VOVIN! Hail, Ancient Dragon, who coils down through the Æthyrs, yet whose Essence is in the Void. I am Blood of Your Blood! Be with me now, mighty Mother, as I raise the Second Head within my Self, the Head of the Thunderbolt, becoming a true Master of Air. Move and Appear, be friendly unto me, for I am the same, true Kin to the Dragon!”

Hold this sense of power and identity for as long as you can. When your concentration begins to ebb, withdraw the Essence of the Thunderbolt inside yourself and close your eyes. Hear the

Dragon slither away. Reopen your eyes when it has gone. Know that you are still linked to It and the Second Head remains awake and aware within you.

Move to the North and trace a gold, banishing Hexagram of the Sun. Intone **“BOBOGEL”** and **“BEFAFES”** as you do so.

Move anti-clockwise to the West and trace a gold, banishing Hexagram of the Sun. Intone **“BOBOGEL”** and **“BEFAFES”** as you do so.

Move anti-clockwise to the South and trace a gold, banishing Hexagram of the Sun. Intone **“BOBOGEL”** and **“BEFAFES”** as you do so.

Move anti-clockwise to the East and trace a gold, banishing Hexagram of the Sun. Intone **“BOBOGEL”** and

“BEFAFES” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

The Work of the Third Head

The Third Head of the Ancient Dragon is symbolised by the 'beast of blood', usually depicted as a Hyena or occasionally a Jackal. This represents the non-conscious aspects of the psyche, the instincts and intuitions, and this Head governs all of the subconscious, psychic faculties: dreams, hunches, clairvoyance and the Lesser Magical powers of suggestion, manipulation and hypnosis. The First and Second Heads dealt with the exterior of the Initiate: the body and the conscious mind. The Third Head now awakens the hidden aspects of the Self, those parts which are in ready communication with a wider Reality.

The Third Head's Enochian rulers are King Babalel and Prince Butmono and Mars is the classical

Planet which embodies its principles. Mars is the courageous, martial aspect, a good fit for the Third Head's emphasis upon the instincts and the 'beast of blood', the subconscious drive to survival and self-preservation. It corresponds to the mental plane, the realm of patterns and currents within Reality which are Hidden from the surface, moving in deep places, yet shaping the Is-To-Be. The Element of Water and the Watchtower of Water are attributed to it, along with the hierarchy of that Watchtower. The Twenty-Second through Sixteenth Æthyrs – 22-LIN, 21-ASP, 20-CHR, 19-POP, 18-ZEN, 17-TAN and 16-LEA – permeate this Head and its Work. These are the forces which the Enochian student of the Third Head will have to learn to channel, focus and master.

Because this Head is so concerned with the psychic faculties,

the Initiate will be required to take every possible step to build bridges between his / her conscious and subconscious. It will be necessary to recall dreams, exercise and develop powers of clairvoyance and become Adept at Divination. Exercises for these purposes are incorporated in the Third Head training programme of the book *APOPHIS*.

Invocation of King Babalel

King Babalel is the Enochian manifestation of the Third Head of the Dragon. In order to begin the Third Head Work of a Draconian Enochian magician, it is first necessary to invoke King Babalel in order to open up the current of the Head to you.

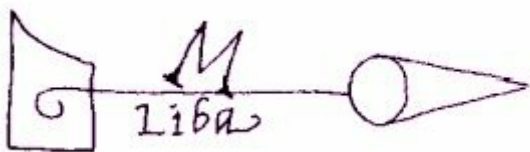
The Third Head is represented in this Work by Mars. It is the red planet of courage, watchfulness

and warfare. These are the survival instincts of the Beast of Blood, the Beast that responds to its instincts and intuitive promptings, but most people in the 'civilised' world have completely lost touch with these inner advisers, which have either been pacified or replaced with inappropriate outspillings of aggression and violence. The Initiate of the Third Head must train his / her mind to be open to those deepest impulses and insights and knowledge which occur beneath the threshold of conscious awareness. Powerful exercises and training to this end are provided in *APOPHIS* and in the Academy of The Apophis Club.

The rite of invocation proceeds as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of Mars should be

displayed, as illustrated below. This should be drawn in red ink and a red candle should be lit beside it. The sigil of King Babalel, also illustrated below, should be upon the altar. This too should be drawn in red ink.



Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Mars whilst intoning the name “**BABALEL**”. The Hexagram should be visualised as red.

Move clockwise to the East and again trace the red invoking Hexagram of Mars whilst intoning the name “**BABALEL**”.

Move to the South and again trace the red invoking Hexagram of Mars whilst intoning the name “**BABALEL**”.

Move to the West and again trace the red invoking Hexagram of Mars whilst intoning the name “**BABALEL**”.

Return to the altar. Focus upon the King's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise King Babalel before you. The King appears wearing a long white robe, its left sleeve being white and the right sleeve being black. He walks upon the water and wears a golden crown.

Recite the following invocation:
“BABALEL, mighty King, whose Majesty rules the manifestation of the Third Head of the Ancient Dragon. You, I invoke!

Come unto me, O King BABALEL, You who draw Your mighty powers from the depths of waters, the surging currents of the deepest, blackest oceans, where no light has ever penetrated. The depths of the subconscious mind, with all its insights and abilities, is likewise under Your influence My own intuitions and psychic apprehensions are the manifestation of Your Laws.

Teach me Your ways, mighty King! That the consciousness of the Third Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the King and open your mind to what He may tell you. He will explain much concerning the nature of the subconscious and how to make it and your conscious mind work more effectively together. He will discuss dreams, omens and clairvoyance. He can teach useful methods to enhance your Work, and advise how best to develop your psychic abilities and intuition. Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the King back to your altar.

Say, “I thank You, King BABALEL, for hearing my request, for aiding me in the science and knowledge of the Third Head of the Dragon, so that I may more effectively Work

my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the Third Head within myself, becoming a Hyena with the Essence of Water, suffused with the instinctive certainty of Mars. May my intuition truly be a window upon Infinity. May peace remain between us, mighty King.”

Visualise the image of the King fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace a red, banishing Hexagram of Mars. Intone “**BABALEL**” as you do so.

Move anti-clockwise to the West and trace a red, banishing Hexagram of Mars. Intone “**BABALEL**” as you do so.

Move anti-clockwise to the South and trace a red, banishing Hexagram of Mars. Intone **“BABALEL”** as you do so.

Move anti-clockwise to the East and trace a red, banishing Hexagram of Mars. Intone **“BABALEL”** as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, King Babalel may be invoked again if you feel the need of further instruction in the ways of the Third Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

Invoking the King and Seniors of Water

The Third Head Work continues with a further series of ritual invocations. The magician must now familiarise him / herself with the powers latent within the Watchtower of Water by invoking the King and Seniors of that Tablet. Theirs are the powers that rule the Water, and the magician must awaken those powers within him / herself.

The King and Seniors, whilst being the most direct Enochian rulers over the Watchtower of Water, have Their own specific fields of power and influence within that realm. These are described below.

KING OF WATER: RAAGIOSL

Raagiosl is the ruler of the Watchtower of Water. His Planetary attribution is the Sun, the centre and ruler of the solar system. He is the life force of His Element.

Water is an Element of hidden depths and deep currents, the briny birthplace of all life. It can be a still pond or a raging sea. It is liquid and flows, filling the shape of its container. Yet, in its tides, it can erode the strongest rock. In human terms, Water represents the emotions, the great movers and motivators in life, which so often can overpower and overrule the dictates of pure reason. If Air is the conscious mind, Water is the subconscious, full of hidden depths and meanings and motivations. Water is the dreams of VOVIN, the Watery Abyss from which the Cosmos was spawned.

Raagiosl is the Lord of these currents. As life originated in Water,

so is He the Master of Life. He grants form and function, bestowing life, healing and longevity. All creative endeavours fall under His ægis. He is steeped in compassion. Raagiosl appears as a man in a long, flowing, blue robe, which merges into the Water in which He stands, He holds a golden cup in His hands, which bestows His blessings upon those who drink from it.

Raagiosl can awaken the creativity and latent psychic awareness of the magician, teaching how to recognise true intuition and listen to the currents that whisper deep within the Self.

FIRST SENIOR OF WATER: LSRAHPM

Lsrahpm is the Senior who channels the energies of Mars in the Watchtower of Water. As such, He embodies the

energies that drive the tides and sustain the bountiful life of the oceans.

Lsrahpm is able to bestow great magical power, but He also demands payment in full. The greater the magic, the greater the change undergone by the magician as a consequence.

He appears as a handsome, elegant man in an orange loincloth, with small wings. He carries a rod in His right hand and a lightning bolt in His left. The rod grants magical power to those who can endure it; the lightning bolt slays those who cannot.

The magician seeks to awaken the powers of Lsrahpm within him / herself in order to increase magical understanding and power, but must learn that magic has its own cost and there is no free lunch.

SECOND SENIOR OF WATER:

SAINOV

Sainov channels the energies of Jupiter in the Watchtower of Water. His province is to bestow wisdom and insight.

Sainov is a benevolent Senior, who seeks to aid all who approach Him. He does this by awakening people to their own hidden abilities, forging links between the conscious and subconscious. He gives good advice and teaches divination and clairvoyance.

He appears as a dark-haired, dark-skinned man, with deep black eyes. He has small wings and wears a blue loincloth. He carries a crystal cup in His right hand a moonstone in His left hand. The cup awakens clairvoyant powers in the one who drinks from it and the moonstone grants intuitive insight.

It is essential that the

magician aspiring to raise the Third Head must develop his / her true measure of clairvoyance and be able to practice divination clearly. These skills can be learned from Sainov.

THIRD SENIOR OF WATER: LAOAXRP

Laoaxrp channels the powers of the Moon in the Watchtower of Water. His province is the power of prophecy and foresight.

A large element of the Third Head Work deals with inner vision and foresight. Laoaxrp is Master of these things, observing the influence of the Moon's tides upon the Water and deducing the direction of the currents that shape the future. He bestows the ability to prophesy accurately and to see all influences upon a situation with inner clarity.

He is a powerful figure with flowing dark hair, large wings and a deep blue loincloth. He carries a silver cup in His right hand which bestows prophecy and foreknowledge, and a lotus flower in His left hand which bestows sensitivity to hidden influences and great inner strength.

The magician seeks to awaken the powers of Laoaxrp within him / herself in order to intuitively understand the patterns of events manifesting in the world and to accurately foresee their outcomes.

FOURTH SENIOR OF WATER: SLGAIOL

Slgaiol channels the powers of Venus in the Watchtower of Water. He arouses sexual desire and the sense of beauty.

Sexuality and beauty are two

of the most positive and life-enhancing forces within the Watchtower of Water, and these are the province of Slgaiol. As we shall discover in the Work of the Fifth Head later in the curriculum, Desire itself becomes the engine of magic and the key to the immortalisation of the psyche.

Slgaiol is a figure of great grace and beauty, with large, flowing wings. His hair and eyes are bright and He wears a yellow loincloth. He holds a large crystal in His right hand, with which he creates sexually charged visions, helping the magician to see and understand his / her own unique turn-ons. He carries a willow staff in His left hand, with which He ignites sexual passion.

Sheer joy and ecstasy are reason enough for the magician to seek out and awaken the powers of Slgaiol in his / her own being. But these pleasures also remove inhibitions and

the release of joy liberates the mind, allowing a growing awareness of its deeper elements, a process which is crucial to the Third Head.

FIFTH SENIOR OF WATER: SONIZNT

Soniznt channels the powers of Mercury in the Watchtower of Water. Seas and rivers have always been key to travel, and Soniznt leads the Initiate on a journey of Self-discovery.

The soul grows through exposure to foreign parts and influences. The old saying that 'travel broadens the mind' is very true. It also deepens the mind, awakening parts which may have lain dormant in the comfort of the familiar. Soniznt will entice the Initiate to undertake journeys of discovery. Some of these will be internal, but others will require real-

world pilgrimages.

Soniznt is an appropriately Mercurial figure, with small wings and an indigo loincloth and sandals. He passes over water with great ease and speed. In His right hand He holds a piece of quartz, which opens the mind to new knowledge and wisdom; in His left hand is an orchid, which grants safety whilst travelling.

The Initiate will at several times during his / her magical career be prompted by seemingly irrational intuitions to take time out and go off on some weird pilgrimage, seeking after some Mystery. Soniznt makes this essential process safe and fruitful and accentuates its results.

SIXTH SENIOR OF WATER: LIGDISA

Ligdisa channels the powers of Saturn

in the Watchtower of Water. As such, he emphasises the enduring qualities of the waters and their role as a staple for life.

Ligdisa is a deep and thoughtful influence, who brings great endurance. He harmonises all systems (including human, mental and emotional ones), providing a sense of stability and restoring proper functioning where healing is needed.

He appears as a handsome, thoughtful man wearing an indigo loincloth and sandals. He moves with grace and purpose, bringing peace and harmony wherever He passes. He carries a wand in His right hand, which heals or restores proper function to ill or damaged systems, and a mandrake in His left hand, which harmonises different systems with each other.

The magician who awakens the Third Head will be in need of the

balance and stability offered by Ligdisa to harmonise the workings of the conscious and subconscious minds. Ligdisa marks the difference between the Adept and the madman.

Prepare the ritual chamber as standard. If you possess the Schuelers' Enochian Tarot deck, you may find it useful and appropriate to place the card depicting the King or Senior to be invoked upon the altar.

Perform the Enochian Invoking Rite of the Pentagram to open the Working.

Approach the Watchtower of Water in the West.

Standing before the Water Tablet, trace a large, blue invoking Pentagram of Water. Intone **“HCOMA”** as you trace

the lines, then thrust your wand or dagger into its centre and powerfully intone the name of the King or Senior you are invoking, seeing the Pentagram flare with power and focusing on the name vibrating out into the uttermost West.

Next, trace the invoking Hexagram of the King or Senior you wish to invoke, tracing the lines clockwise as previously explained from the Planet to which that individual is associated (the King is associated with the Sun). As you trace the Hexagram, intone “**MPH ARSL GAIOL**”, and intone the name of the Spirit being invoked by thrusting your wand or dagger into the centre of the finished figure.

The colour in which the Hexagram is visualised will depend upon the Planetary attribution of the King or Senior. These colours are as follows:

Saturn – Black

Jupiter – Blue

Mars – Red

Sun – Gold

Venus – Green

Mercury – Orange

Moon – Violet

Chant the name of the King or Senior you have invoked and strongly visualise Them appearing before you, bearing in mind the description given previously. When the vision of the Spirit is stable and the atmosphere seems charged with Their presence, communicate with Them as you wish. Invite Them to fill you with Their Essence so that you can learn to wield and control the powers over which They hold sway.

When your concentration begins to waver and the session seems to conclude, thank the invoked Spirit for

Its assistance and request It to depart in peace back to Its place in the Watchtower of Water.

Trace a banishing Hexagram of the Planet of the King or Senior, in its Planetary colour. Intone “**MPH ARSL GAIOL**” as you trace its lines, and the name of the Spirit as you charge it by touching your wand or dagger to the centre of the finished figure.

Trace a blue banishing Pentagram of Water, intoning “**HCOMA**” as you trace the figure, and the name of the King or Senior as you charge it with your wand or dagger.

Return to your altar.

Close the Working with the Enochian Banishing Rite of the Pentagram.

The magician should invoke the King and each Senior (on separate occasions) before continuing on to further Work with the Third Head. It is essential that a proper channel should be opened with each Spirit through which the current of Their power can flow and be directed. Success in magic depends upon this.

Following these initial invocations, the King and Seniors can be invoked again if you ever feel the need to refresh your acquaintance with Their current. But don't overdo this.

Enochian Sigils

One of the best ways of increasing communication between the conscious and subconscious minds is by encoding messages to the subconscious in the form of sigils. This lets the subconscious know that you **want** to

communicate with it and that you enjoy **playing games** with it. Both of these things are very important.

A sigil is created by taking an English word or phrase, eliminating any duplicated letters and then combining the remaining letters into a design. The process is described at length in Apophis Club publications *APOPHIS*, *Draconian Consciousness*, *Words of Power* and *How to Make and Use Talismans*.

The sigil can be made even more weird and wonderful by substituting the English letters with the Draconian characters, which were purpose designed for (a) sigil Work and (b) channelling the Draconian current. These are displayed in 'The Stooping Dragon' chapter of this book. They are also directly relatable to the Enochian letters (again, this was quite deliberate when they were devised).

Creating symbols, art and

other representations which are not immediately recognisable by the conscious mind but instantly recalled by the subconscious is an excellent Third Head practice. Its creative aspect involves the subconscious in the initial preparation of your magic, and its symbolic nature requires your subconscious to recognise the concealed patterns that it helped create. This has two major benefits: it increases your conscious-subconscious dialogue by encouraging them to work together, and it plunges your encoded magical Will further into the Deep Mind, making it much more effective.

It can also be effective to write brief additional comments around a sigil using the Enochian letters. This ties the sigil to your Enochian Work more directly, reinforces the links between the Enochian and Draconian alphabets, and utilises another character set

which is not your everyday alphabet. The example below shows a sigil for the name 'Apophis' designed with the Draconian letters (if you look carefully, you will be able to trace the shapes of the individual letters in the design).



The methods for charging sigils and sending them into the Void are described in the Apophis Club publications mentioned above. But

they may also be used very effectively in Enochian magic by devising sigils for the names of any Angels or Demons you evoke, which can be used as a visual aid for summoning Them. Faithful service can be rewarded by painting a beautiful depiction of the Spirit's sigil and displaying it, or casting it in a precious metal, or making it into a tattoo.

Enochian Divination

Divination is one of the magical practices most useful in developing the intuitive faculty. This is because it is the opposite to most other magical processes, but just as important. When a magician casts a spell or invokes / evokes a Spirit for some purpose, he / she is sending a message **out** into the Universe, specifying a change he / she wishes to occur. But with divination, the magician is seeking a message

from the Universe, showing him / her the patterns of events which are significant.

Magicians, like most people in everyday life, tend to become very good at talking but not listening if they're careful. I am constantly surprised by how many magicians make excuses for not bothering with divination. It is an absolutely crucial skill: when you practice divination, you are obliged to shut up and **listen** to your inner voices. If you don't develop this ability and exercise it often, you will never succeed in awakening the Third Head.

You can adopt any method of divination, they'll all help you to develop your skills and access your subconscious, learning to read incoming magical patterns as well as send outgoing ones. But there are two methods which resonate particularly strongly with Enochian magic and if

you intend to specialise in this Enochian curriculum, I advise trying one – or preferably both – of these.

The first method – and the most complete – is to use the Schuelers' Enochian Tarot. The book and deck are still quite readily available second hand. If you don't like the art on the cards, or can't obtain a deck, draw or paint your own. If you can't draw or paint well enough, devise sigils to decorate each card instead. But this powerful method allows you to divine a situation through the Watchtower hierarchies and Æthyrs that you are actively Working with

The other method is to make twenty-one cards or wooden discs, each one depicting one of the Enochian (or Draconian) letters. Use the guidelines in the third section of the book *Words of Power* to discover your own personal meanings for the letters.

Then either arrange a random selection according to a meaningful pattern or cast them and see how they fall in relation to each other and read the pattern as your intuition guides. This is a much more freeform method of divination.

Both methods are extremely useful skills to develop. Use them often.

Skrying the Sub-Quadrants of the Watchtower of Water

The invocations and meditations accomplished by the magician thus far should be sufficient for the Initiate to skry the four sub-quadrants of the Watchtower of Water with some degree of success.

Before detailing the ritual to be employed in this Work, we should take time to consider what the primary

defining characteristics of each sub-quadrant of the Watchtower of Water are. Note that these are the major landmarks and features that should be expected, there will be great variation as the realms are explored.

Water of Water

This is Water in its purest form, liquid flowing and streaming, surging with the tide, currents in the ocean deeps.

There will be neither solid ground nor sky to be seen when the magician enters these depths, just infinite ocean. Here, the emotions are exposed and laid bare. We understand so few of our everyday emotional responses, just the tip of the iceberg breaking the surface of consciousness. But here in the depths they can be viewed in their enormity, we can see the currents and causes that shape

them, and we can be stronger and more Self-aware in that knowledge. This is a place of deep, calm understanding and compassion.

The Undines who dwell here appear as transparent forms, some humanoid, some piscine, some eel-like, who are difficult to see as they swim by unless you are alert for them.

Fire of Water

Water boiling and giving off steam, hot vapour that sears and scalds, filling the atmosphere and condensing on all surfaces. fierce humidity that draws out sweat and heats the blood.

This is a region of hot geysers and mud flats, baking under a merciless sun. Without warning, geysers will erupt, spouting super-heated water high into the air, falling in scalding spatters and filling the

atmosphere with scalding steam. Each spout is an energetic Undine. 'Hot' emotions such as rage and overwrought passion reign here and the visiting magician may find him / herself gnashing his / her teeth in both pain and fury. The energy and unpredictability of this volatile region may easily overcome and dominate the unready. It is the task of the Adept to harness this energy and apply the steam to driving his magical engine, like Stephenson's Rocket.

Air of Water

Here is water vapour of a much cooler kind, in the higher atmosphere, water which forms clouds, piling up until it falls to the ground in life-giving rain.

Here too are the bubbles which rise up from the pools and lakes to the surface, carrying the news from

the depths to the air above. This interplay of intellect and emotion speaks of the magician's need to harmonise these two parts of his / her being, so that they work together towards the same ends.

The Undines here are puffs of vapour, shimmering shapes seen in raindrops, laughing bubbles and ripples upon the surface of the water.

Earth of Water

This is Water as the carrier of life, filled with plankton and fish, carrying silt and minerals along with its flow, sustaining seaweeds and corals and all manner of ocean growths. It is the ever-sifting seabed and the life that evolves and thrives there.

Earth of Water is the very force of evolution itself, new forms appearing and adapting, transforming

from nebulous concept into ever more complex reality. The region is inhabited by Undines similar to traditional mer-folk.

The magician here seeks the forces that shape and sustain life itself and which may be harnessed for his / her own Willed transformations.

It will be self-evident from these descriptions that the sub-quadrants encompass vast 'planes'. It is unlikely that any two skryings will ever be exactly alike, but the major features and qualities of the regions will remain constant. The intrepid explorer should also remember that at some point, these sub-quadrants are all joined together as parts of the Watchtower of Water taken as a whole.

It is vitally important to do one ritual at a time and then allow sufficient opportunity for its lessons and observations to really sink in.

Open the Working with the Enochian Invoking Rite of the Pentagram.

Approach the Watchtower of Water in the West. Trace a blue invoking Pentagram of Water before it. If you are skrying Water of Water, this will be sufficient; if you are skrying Fire of Water, also trace a red invoking Pentagram of Fire in front of the Watchtower of Water; if Air of Water, trace a yellow invoking Pentagram of Air; if Earth of Water, trace a dark green invoking Pentagram of Earth.

Now thrust your wand or dagger into the midpoint of the Pentagram(s) and invoke the power names of the Watchtower. All skrying in the Watchtower of Water begins with the invocation of the Holy Names, the King and the Seniors. As each name is intoned, it should cause the

Pentagram(s) to vibrate and to project the sound out into the furthest Western reaches of the Cosmos:

**MPH ARSL GAIOL
RAAGIOSL
LSRAHPM
SAIINOV
LAOAXRP
SLGAIOL
SONIZNT
LIGDISA**

Next, the Angelic names pertaining to the sub-quadrant to be skryed are invoked. These are summarised below, calling upon the Higher and Lower Sephirothic Cross Angels, the Kerubic Angels, the Archangels, Ruling Angels and Lesser Angels of the sub-quadrant to be visited.

Fire of Water:

IAAASD

**ATAPA
NLRX
HNLRX
AXPCN
AVASA
ADAPI
ARNIL
XPCN
VASA
DAPI
RNIL**

Air of Water:

OBGOTA

**AABCO
TAAD
HTAAD
CTOCO
CNHDD
CPAAX
CSAIX
TOCO
NHDD**

PAAX

SAIX

Water of Water:

NELAPR

OMEBB

TDIM

HTDIM

OMAGM

OLEOC

OVSSN

ORVOI

MAGM

LEOC

VSSN

RVOI

Earth of Water:

MALADI

OLAAD

MAGL

HMAGL

MPACO

MNDZN

MIPO

MXRNH

PACO

NDZN

IPO

XRNH

As you intone the names, allow their resonant sounds to wrap you around, drawing your attention deeper and deeper into your skrying device, or overwhelming your consciousness so that when you have finished, you are in a trance state and ready to astrally project into the landscape.

Finally, recite the Angelic Calls which will invoke the sub-quadrant and draw you into it. The sequence of Calls is explained on pages 110 through 112, as follows: begin with the Fourth Call, which invokes the Watchtower of Water in its entirety. If you are skrying Water of Water, this is the only Call

you need recite. If you are invoking one of the other three sub-quadrants, you will now need to recite a second Call, as follows:

Air of Water – Tenth Call

Earth of Water – Eleventh Call

Fire of Water – Twelfth Call

Allow the resonance of the invoked Angels and the Calls to draw you into the scene, whether by skrying or projection. Explore it thoroughly, seek out the secrets and the answers you desire to find there, speak with any entity that reveals itself to you.

When the vision or journey concludes, draw your attention back into yourself and slowly rouse yourself. Stand before your altar and say, **“I thank the mighty Angels and Powers of the (*Fiery / Airy / Watery / Earthy*) sub-quadrant of the Watchtower of**

Water for revealing their Mysteries to me. Return now to your realm and may friendship remain between us!”

Advance to the West. Stand before the Water Tablet and trace a large, blue, banishing Pentagram of Water. Thrust through its centre with your wand or dagger and say, “**HCOMA**”. If the sub-quadrant you skryed was Water of Water, this will be sufficient. If you skryed one of the other three sub-quadrants, you should also trace the banishing Pentagram of that sub-Element in its appropriate colour, this time in silence.

Return to stand behind your altar.

Close with the Enochian Banishing Rite of the Pentagram.

Evoking the Angels and Demons of Water

Before proceeding to this stage, you will require a good working knowledge of the sub-quadrants of the Watchtower of Water. You should have skryed and astrally visited them several times, exploring them and making yourself completely familiar with the currents and forces in each sub-Elemental realm. Without this knowledge – which can only be gained through experience – you will find yourself lacking in this next phase of the Work.

Only evoke Spirits from sub-quadrants you are intimately familiar with. You should have sufficient experience of skrying and astral travelling in the sub-quadrants before you attempt an Enochian evocation. Needless to say, you will at present be concentrating your evocations upon the Spirits of Water, since this is the

Watchtower congruent with the Third Head, with which you are currently Working. You may, of course, continue to evoke Spirits from the previously mastered Watchtowers of Earth and Air as necessity dictates. But your primary focus right now should be in fully experiencing the Spirits and currents of this mental plane, which is the atmosphere of the Third Head.

Once you have selected a suitable Spirit to evoke, the ritual of evocation will follow the steps below. You may call upon any one of the Lesser Angels or Demons of the chosen sub-quadrant. For the present example, we will assume that the magician wishes to evoke **OOC**, one of the Demons of the sub-quadrant Water of Water. His / her goal is appropriate to this sub-quadrant, as he / she wishes to intensify his / her dreaming capacity and discover insights into his / her innermost nature

in dreams. The ritual can be easily adapted for any Angel or Demon from any sub-quadrant.

Open the Working with the Enochian Invoking Rite of the Pentagram.

Move to the West and stand before the Watchtower of Water. Trace a blue invoking Pentagram of Water before the Watchtower. Intone “**MPH ARSL GAIOL**” as you trace it, and “**HCOMA**” as you thrust your wand or dagger into its centre.

Return to your altar and focus your attention upon the space immediately before the Watchtower of Water, where the Pentagrams were traced. It is here that the Spirit will be summoned.

Recite the following invocations of the hierarchy of the sub-quadrant of Water of Water, pausing slightly after each to

allow the atmosphere to thicken with the summoned power:

“I call upon the three great Holy Names which command all the forces of Water: MPH ARSL GAIOL! May the powers you command be manifest in this place!”

“I call upon RAAGIOSL, the Elemental King of Water! Open the powers of Your Kingdom unto me!”

“I conjure the mighty Seniors of Water: LSRAHPM! SAIINOV! LAOAXRP! SLGAIOL! SONIZNT! LIGDISA! May the powers which move through the Watchtower of Water be manifest in this place!”

“I call upon the Angels of the Sephirothic Cross who govern the

**sub-quadrant of Water of Water:
NELAPR and OMEBB! Move and
appear unto me!”**

**“I call upon TDIM, the Kerubic
Angel of Water of Water, to open
the ways to your realm, that I may
speak with the denizens thereof!”**

**“I call upon HTDIM, the Archangel
of Water of Water, to make the
Spirits of your demesne friendly unto
me!”**

**“I call upon OMAGM, OLEOC,
OVSSN and ORVOI, the Ruling
Angels of Water of Water, to make
your realm sensible to me!”**

**“I call upon MAGM, LEOC, VSSN
and RVOI, the Lesser Angels of
Water of Water, to make your
mighty powers available to me!”**

“I call upon OOC, Demon of the sub-quadrant of Water in the Watchtower of Water! Come, come and attend upon me! Appear before me now in friendship and eagerness, for I am of IAIDA, the Highest of Life! Appear now as I conjure the Elements of your demesne!”

Recite the Fourth Angelic Key, which summons the energies of the Watchtower of Air as a whole, and the sub-quadrant of Water of Water in particular:

**“Othil lasdi babage od dorpha Gohol
Gchisge auauago cormp pd dsonf
vivdiv Casarmi Oali Mapm Sobam ag
cormpo crpl Casarmg croodzi chis od
vgeG dst capimali chis Capimaon od
lonshin chis talo cla Torgu
Norquasahi od Fcaosga Bagle**

**zirenaiad Dsi od Apila Dooaip qaal
ZACAR od ZAMRAN Obelisong
restel aaf Normolap.”**

Now chant the name of **OOC** until the presence of the Demon is felt coalescing in the space before the Watchtower of Water.

Once the presence of the Spirit can be sensed clearly, explain your Desire to it and give it its charge:

“OOC, whose abode is in the currents that flow unseen through the deep waters, who lurks in the unplumbed, dreaming abysses of the human mind. Heed me and aid me now as I earnestly desire to dream more deeply, and to recall those things which I have dreamed upon awaking. Teach me the secret meaning of my dreams, that they

may be a mirror of my deepest, innermost Self. Empower my dreams, mighty Demon of the MOKA, that the Beast of Blood may be revealed within me!”

Strongly focus upon your desired result, communicating this to the Spirit. When your concentration begins to wane and you feel sure that the message has been received, give the Spirit its Licence to Depart:

“OOC, I thank you for attending me and for assisting me. Depart now to the secret places of your realm, where you may accomplish this Work, and may peace remain between us.”

You should feel the Spirit's presence fading as it departs.

When the atmosphere has returned to

normal, advance to the Watchtower of Water. Trace a banishing Pentagram of Water before it, saying “**MPH ARSL GAIOL**” as you trace its lines, and “**HCOMA**” as you thrust your wand or dagger through its centre.

Return to your altar.

Close the Working with the Enochian Banishing Rite of the Pentagram.

Invocation of Prince

Butmono

At the commencement of the Third Head Work, you invoked King Babalel, to infuse your Work with the current of the Head of the Hyena. All of the Work you have done since then has deepened your understanding of that Head and of the Watchtower of Water, making you aware of the powerful magical currents which operate here,

and bringing those currents under your control.

It is now time to invoke Prince Butmono to confirm and refine the awakening of the Third Head within you.

What does it mean to refine and focus the powers of Water, which are the manifestation of the Third Head? Prince Butmono is the master of all the beasts of the earth, and thus of the instinctual, animal nature in man, which civilisation has tried to erase from our consciousness. In order to be whole, the magician must become the Beast of Blood, arousing and relearning the dormant power of his / her intuition and instinct. This will awaken the repressed psychic abilities and insights of the Deep Mind, restoring the links between conscious and subconscious awareness. This is essential for the Work to continue. Before he can become a God, Man

must embrace his inner Beast.

Prince Befafes wears the customary red robe and golden circlet of all the Heptarchical Princes. He is invoked as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of Mars should be displayed, as illustrated below. This should be drawn in red ink and a red candle should be lit beside it. The sigil of Prince Butmono, also illustrated below, should be upon the altar. This too should be drawn in red ink.





Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Mars whilst intoning the name **“BUTMONO”**. The Hexagram should be visualised as red in colour.

Move clockwise to the East and again trace the red invoking Hexagram of Mars whilst intoning the name **“BUTMONO”**.

Move to the South and again trace the red invoking Hexagram of Mars whilst intoning the name **“BUTMONO”**.

Move to the West and again trace the red invoking Hexagram of Mars whilst intoning the name **“BUTMONO”**.

Return to the altar. Focus upon the Prince's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise Prince Butmono before you. He wears a red robe and a gold circlet around His brow.

Recite the following invocation:
“BUTMONO, mighty Prince, who focuses and directs the manifestation of the Third Head of the Ancient Dragon. You, I invoke!

Come unto me, O Prince BUTMONO, who gives shape and form to all of the beasts of the world, infusing them with the instinct for survival and adaptation. Awaken the

instinctive Beast within me, long chained by the shackles of convention and civilisation. Bring my repressed instincts and intuitions to the surface, that my blood may race and my mind be awakened to its deepest perceptions and powers.

Teach me Your ways, mighty Prince! That the consciousness of the Third Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the Prince and open your mind to what He may tell you. He will explain much concerning the nature of the wild beasts and their instincts and senses, the briny heritage of all Life, and the ways in which they adapt to their environment. Your own mind has become enslaved by the artificial world of human society, its instincts and natural awareness shut away. But

you too possess these qualities and more besides. Reclaim your lost senses. Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the Prince back to your altar.

Say, **“I thank You, Prince BUTMONO, for hearing my request, for aiding me in the instinctual knowledge of the Third Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the Third Head within myself, becoming a Beast of Blood with the Essence of Water, my intuitions sharp and alert under the influence of Mars. May my mind truly be a place of holy meditation.**

**May peace remain between us,
mighty Prince.”**

Visualise the image of the Prince fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace a red, banishing Hexagram of Mars. Intone **“BUTMONO”** as you do so.

Move anti-clockwise to the West and trace a red, banishing Hexagram of Mars. Intone **“BUTMONO”** as you do so.

Move anti-clockwise to the South and trace a red, banishing Hexagram of Mars. Intone **“BUTMONO”** as you do so.

Move anti-clockwise to the East and trace a red, banishing Hexagram of

Mars. Intone “**BUTMONO**” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, Prince Butmono may be invoked again if you feel the need of further instruction in the ways of the Third Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

Visiting the Æthyrs:
Lin, Asp, Chr, Pop, Zen, Tan
and Lea

You should now have developed sufficient sensitivity to the Work of the Third Head to be able to profitably

visit the seven Æthyrs which are associated with this Head: the Twenty-Second through Sixteenth. These are the Æthyrs most closely associated with the mental plane, the realm of currents and possibilities which coalesce into visions and concepts.

The ritual for summoning the awareness of the Æthyrs and visiting or skrying them is identical to that used throughout and can be found under the First Head instructions.

22 – LIN – The Void

This Æthyr is titled 'the Void', but it is not **the** Void which the Apophis Club generally means by the term, which is rather to be associated with the Tenth Æthyr, ZAX, the Great Outer Abyss. The Void of LIN represents a particular experience as the consciousness of the

magician passes from the astral plane to the mental plane, i.e. from Second Head functioning to Third Head functioning.

The experience of passing into LIN is akin to entering a huge, boundless emptiness, a space which stretches on to Infinity, without limit. Overhead, there may be roiling clouds, or sometimes a swirling vortex, which represents the 'stuff' of the mental plane, which the Initiate is not yet conditioned to behold clearly. The astral plane was teeming with thoughts and images, rarely still for a moment, but these fleeting mayflies are absent from the mental plane. As a consequence, it seems vast and empty to the newcomer, who has become used to the buzz of the astral.

But the mental plane is not empty. Like the ocean, it is filled with Life and powerful currents. Instead of the fleeting astral thoughts and

representations, we are here confronted with the vaster processes which birthed those things. So many mighty forces are in motion in those clouds.

In LIN, the magician must learn to see the deep, powerful currents and forces of the mental plane. He / she must climb high enough to touch those clouds, to stand directly beneath that vortex, till he / she learns to perceive with the new eyes of the Third Head and discern the various shapes and powers within it. Then, in some cases, the Initiate is rewarded with the vision of the Eye Opening in the Void, a promise of things to come.

The Initiate must learn to see with the eyes of the Third Head and perceive the many currents and beings passing through the **apparent** emptiness of the mental plane before he / she can penetrate deeper into it.

21 – ASP – The Reincarnating Ego

One of the primary currents that the magician will encounter in the mental plane is the formative current of his / her own Essential Self, that central spark of identity which passes from one life / state of being to the next, Remanifesting itSelf.

In ASP, the magician will encounter people who once contained that same identity, in whole or in part[\[16\]](#). These past 'selves' may have much to teach you as the current vessel of the Flame. Some of them may be very active, others may stir from eons-old slumbers to speak with you. Some will have much to say, others less. Some will seem bright and alert, others may be virtually mummified, some may be so distant from your present self as to appear utterly alien.

They will be gathered in a place where you can meet them all in this Æthyr: perhaps a great house or hall, a small village, or a mausoleum. If you have lived long and often, there may be a combination of places.

The critical point of this Æthyr, when you have spoken with these past identities, is a vision of your core Self, you as you really are, when even your current identity has been removed and laid to rest. You must learnt to truly see what it is that then remains, what is the essential You when all accretions have been swept away.

20 – CHR – The Wheel

Mystics often speak of the Universe as a wheel, which revolves continually, trapping spirits in a never-ending cycle of incarnation in a world which

repeats the same patterns over and over again. They teach that this is an illusion and that it is passion and Desire which yoke people to the Wheel and they can escape if they surrender their Desires.

They are right and they are wrong, missing the point. The Universe is ultimately an illusion, the atoms which constitute its very substance no more than a 'tendency to exist', maintained by a consensus of opinion. To enter into manifestation is to accept the spell of illusion which emits from the Dragon's stare.

But the mystics forget that the Dragon – and by inference we – extended Itself precisely to enter into this illusion, so that It could know Itself and experience the joy of Play in this Cosmos that It had breathed into being. After all, “existence is pure joy”.

The Draconian magician does

not seek to 'escape' the Wheel of rebirth and manifest existence. We do not surrender our Desires. Instead, we seek our joy and delight within it, fulfilling our Desire with great passion and fervour. But we are aware of our origins, we are kin to the Dragon and we share the Will of the Lord of Darkness, capable of seeing through and beyond the illusion. Our lives are ours to command and we balance this manifest joy by seeking ever to reunite with our timeless, non-extended spark in the Heart of the Void. Thus the Draconian Quest requires the Play of all three of our Gods: Iaida, Babalon and Vovin. If one member of the triumvirate is missing, we are slaves; when all are present, we are Lords and Ladies.

The visitor to CHR must learn this Secret of the Wheel and the Pyramid before he / she can progress further.

19 – POP – The Priestess of the Silver Star

Having witnessed and understood the phenomenon of the Wheel and the Remanifestation of the Self, the Initiate must come to understand the necessity for these processes by questioning why decay and death happen at all. The dichotomy between life and death is the central Mystery of POP.

In this region, the magician will see all manner of contrasts between birth and death and the stages in between. Not just on the human scale, but across the whole of the Cosmos. In the sky, suns will burn brightly whilst others turn supernova or collapse into neutron stars or black holes. Grass and forests will grow and flourish alongside the desert. Crops will grow and be reaped.

Creatures will be born, live and die. And more will come to repeat the process.

But when the magician looks closely, each repetition will bear subtle changes. “Death is the price we pay for progress”[\[17\]](#) Everything that grows must ultimately lose its structure, decaying and falling away. Otherwise there will be no room for new things to grow. The Dragon extended into manifestation in order to Play. not to stay still, and so do we.

Magicians, like others, can fear leaving their comfort zones. But we too have manifested in order to Play, we too need constant change and renewal if our extension beyond the Void is to be of any purpose. So we too must be born, live, die, and be reborn, renewed and revitalised. The Initiate in this region must face this and understand the Why of it in order to continue. It helps when we reflect that

it is we ourselves who have decreed it this way.

This Æthyr is usually perceived as being ruled by the Priestess of the Silver Star, a Mother Goddess who can teach the essential beauty of this cyclical pattern and assist the Initiate to experience and accept it; indeed, to enjoy it.

18 – ZEN – The Vault

The Eighteenth Æthyr teaches the meaning of sacrifice. For some visitors, it appears as a symbolic tomb in which the Initiate is laid, sealed away in darkness until the principles of the Æthyr are understood or applied. For others, it may appear as a vision or re-enactment of a mythic sacrifice, such as Odin hanging upon the World-Tree in order to discover the runes. For all, at some stage it will involve

reliving certain crucial events from one's own past, now viewed in an entirely new light.

The first realisation is that all life is a continuing sacrificial cycle. In order to live we must eat, and animals and plants sacrifice their substance to nourish ours, just as they fed upon other plants, animals, sunlight, etc. In order to change jobs or get a promotion at work, someone else's prospects must be sacrificed; your old position must be sacrificed to as you move into the new one, so that somebody else can fill it. We have all sacrificed ourselves many times over during our lives: the baby had to give way to the child, who had to give way to the adolescent, who had to give way to the adult. Look back and realise just how many different people you have been. Your identity from ten years ago would no longer recognise you.

Only when you truly

understand the meaning of the sacrifice of self to Self and the symbolism of the Pact with the Devil will you be able to move on to the next Æthyr.

17 – TAN – The Balance

This Æthyr is focused upon the principle of equilibrium. It has been variously skryed as a Cosmos-spanning pair of scales, or a scene from the Egyptian Judgement Hall of the Dead, where the deceased's heart is weighed against a feather. But it will manifest in your own vision in the ways which will most effectively demonstrate its principles to you.

The Universe is in equilibrium. Ultimately, every force is balanced by an equal and opposite force. In order for something to exist, its opposite pole must also exist. This is because, being spawned from the

Void, Everything must ultimately cancel out to Nothing when weighed together. And both the positive and the negative are ultimately illusions cast in the Eye of Vovin. This is a Truth that must be completely philosophically grasped now and which will reach its full demonstration in the Tenth Æthyr.

Naturally, not everything is balanced in a single place, or the Universe would simply cancel out and cease to exist. Its aspects are scattered throughout the entirety of Time and Space (both of which are meaningless concepts in the Void), with greater concentrations of one thing in one place and another thing in the next. This too must be realised.

Finally, the Initiate must Understand his / her own equilibrium: that the human being is a mass of contradictions, which are ordered and sustained by the twin forces of Iaida and Babalon, Will and Desire, and

were ultimately birthed through the Eye in the Void. The Initiate must discover his / her True Self and shed the accrued grime of conditioning by listening solely to his / her True Will and Desire, so that the ship of his / her life can be accurately steered.

As the Initiate prepares for the Awakening of the inner Godhood, the realisation dawns that in order to be complete, this too must be equilibrated by awakening the Beast and its powers, the evolutionary heritage. This is the Mystery of the Third Head in a nutshell.

The antinomian nature of the Path is also confirmed as the Initiate discovers the inevitable conclusion that modern 'civilised' lifestyles are in no way balanced.

LEA is the point at which the Third Head awakens into full life and gives the jolt that will start the Fourth Head stirring in Its sleep.

The region is usually perceived as a mountain that the Initiate must climb, or a desert of ocean that he / she must cross. In any event, it is a journey through terrain that is oftentimes difficult to reach a set destination.

Following the realisations in TAN and the preceding Æthyrs, the magician must now fully trust his / her instincts in travelling through the difficult landscape of LEA. The Beast must fully awaken and be conjoined with Babalon, as the magician must follow the siren call of his / her Desire, sought out and traced by his / her intuition. This is the only way of successfully arriving at the destination. The quest to journey across LEA may take several attempts

and progress will only be made when your Third Head consciousness is active and being listened to.

The Beast will follow Babalon's call, spurred on by Desire, until it finally reaches the place where you will meet your Higher Self coming towards you. Here at last you will see yourself clearly, all conditioning and programming stripped away, 100% YOU in your True Essence, the Divine spark blazing within. This purified Self[18] is the consciousness which will allow you to raise up the Fourth Head. Hold onto this awareness as you return to your everyday being.

Embodying the Hyena

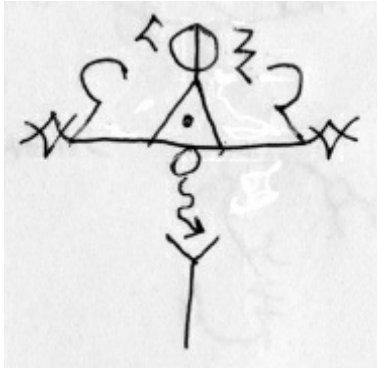
When the magician has become a frequent visitor to these seven Æthyrs, mastering their currents and learning all that they (currently) have to tell him / her about him / herself, and when it

feels that the time has come to move on, then you can be sure that the Third Head of the Dragon has fully awakened.

Before moving on to begin the Fourth Head curriculum, the Initiate should set aside time to Work this ritual to mark the ascension of the Third Head and truly come to know it.

Set up your ritual chamber as usual. The only additional item required is a representation of a Hyena or Jackal. This may be a photograph, a model or a stylised illustration.

Also upon the altar should be a copy of the following sigil, which represents the Head of the Hyena and is constructed from the letters of the Draconian Alphabet:



Open the Working with the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Mars whilst intoning the names **“BABALEL”** and **“BUTMONO”**. The Hexagram should be visualised as red.

Move clockwise to the East and again trace the red invoking Hexagram of Mars whilst intoning the names **“BABALEL”** and **“BUTMONO”**.

Move to the South and again trace the red invoking Hexagram of Mars whilst

intoning the names **“BABALEL”** and **“BUTMONO”**.

Move to the West and again trace the red invoking Hexagram of Mars whilst intoning the names **“BABALEL”** and **“BUTMONO”**.

Recite the Fourth Angelic Key, which summons the energies of the Watchtower of Water:

**“Othil lasdi babage od dorpha Gohol
Gchisge auauago cormp pd dsonf
vivdiv Casarmi Oali Mapm Sobam ag
cormpo crpl Casarmg croodzi chis od
vgeG dst capimali chis Capimaon od
lonshin chis talo cla Torgu
Norquasahi od Fcaosga Bagle
zirenaiad Dsi od Apila Dooaip qaal
ZACAR od ZAMRAN Obelisong
restel aaf Normolap.”**

Strongly visualise the Seven-Headed Dragon coiling around the Outside of your Working area. As you watch, It raises up one of Its Heads, which bears two horns, this Head stares directly into your eyes. Your gaze meets the Dragon's and a surge of exchanged power flows back and forth between the two of you.

Although the Head looks serpentine, you feel instinctively that Its qualities are best symbolised by a Hyena, the feral, carrion beast that stalks the night. You feel the qualities of the Hyena filling you and the long repressed instincts, heightened awareness and intuitive perceptions of your own bestial force rise up within you. Feel your blood racing with the thrill of the ascension, allow yourself to snarl and sniff the air, exulting in your enhanced sensory and extra-sensory powers.

Say, **“Hail VOVIN! Hail, Ancient Dragon, who coils down through the Æthyrs, yet whose Essence is in the Void. I am Blood of Your Blood! Be with me now, mighty Mother, as I raise the Third Head within my Self, the Head of the Hyena, becoming a true Master of Water. Move and Appear, be friendly unto me, for I am the same, true Kin to the Dragon!”**

Hold this sense of power and identity for as long as you can. When your concentration begins to ebb, withdraw the Essence of the Hyena inside yourself and close your eyes. Hear the Dragon slither away. Reopen your eyes when it has gone. Know that you are still linked to It and the Third Head remains awake and aware within you.

Move to the North and trace a red, banishing Hexagram of Mars. Intone **“BABALEL”** and **“BUTMONO”** as

you do so.

Move anti-clockwise to the West and trace a red, banishing Hexagram of Mars. Intone **“BABALEL”** and **“BUTMONO”** as you do so.

Move anti-clockwise to the South and trace a red, banishing Hexagram of Mars. Intone **“BABALEL”** and **“BUTMONO”** as you do so.

Move anti-clockwise to the East and trace a red, banishing Hexagram of Mars. Intone **“BABALEL”** and **“BUTMONO”** as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

The Work of the Fourth Head

The Fourth Head of the Ancient Dragon is symbolised by the Serpent. The Dragon Itself comes out to play with the Fourth Head! It is the major step and the most crucial Initiatory experience of the Apophis Club magical process, though by no means the last. The First and Second Heads dealt with the exterior of the Initiate: the body and the conscious mind. The Third Head awakened the hidden instincts and intuitions. Now, with the Fourth Head, the Divine consciousness begins to arise as the Initiate reconnects with the Void in full awareness.

The Fourth Head's Enochian rulers are King Bynepor and Prince Blisdon and Jupiter is the classical Planet which embodies its principles.

Jupiter is the royal, beneficent, compassionate aspect, a good fit for the Fourth Head's emphasis upon the more sovereign and Divine aspects of consciousness. It corresponds to the causal plane, the realm from which the first sparks and impulses that ultimately shaped Reality were struck. The Element of Fire and the Watchtower of Fire are attributed to it, along with the hierarchy of that Watchtower. The Fifteenth through Tenth Æthyrs – 15-OXO, 14-UTA, 13-ZIM, 12-LOE, 11-ICH and 10-ZAX – permeate this Head and its Work. These are the forces which the Enochian student of the Fourth Head will have to learn to channel, focus and master.

This Head is dedicated to ultimate success in the practice of Opening the Eye in the Void and re-centring consciousness in that timeless, spaceless nowhere, seeing through

the Eye of the Dragon. The Club's publication *Draconian Consciousness* may be most profitably read and studied alongside this Work.

Invocation of King

Bynepor

King Bynepor is the Enochian manifestation of the Fourth Head of the Dragon. In order to begin the Fourth Head Work of a Draconian Enochian magician, it is first necessary to invoke King Bynepor in order to open up the current of the Head to you.

The Fourth Head is represented in this Work by Jupiter. It is the Planet of royal sovereignty, wealth and compassion. Having begun the reign of the Higher Self within his / her mind-body-coul complex at the conclusion of the Third Head Work, the Initiate must now learn to live and act from that perspective of sovereignty,

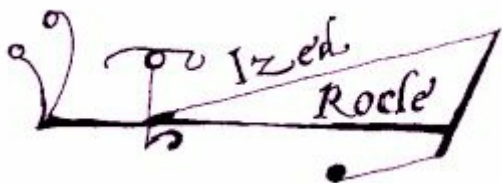
seeing all things through the eyes of a Priest-King or Queen. The Initiate of the Fourth Head must train his / her mind to be open to those impulses and decisions which originate in the Higher Self. Only by doing so can consciousness elevate to a level sufficient to Open the Eye in the Void. Powerful exercises and training to this end are provided on an individual basis to the students of the Academy of The Apophis Club.

The rite of invocation proceeds as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of Jupiter should be displayed, as illustrated below. This should be drawn in blue ink and a blue candle should be lit beside it. The sigil of King Bynepor, also illustrated below, should be upon the altar. This too should be drawn in blue

ink.

4



Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Jupiter whilst intoning the name “**BYNEPOR**”. The Hexagram should be visualised as blue.

Move clockwise to the East and again trace the blue invoking Hexagram of Jupiter whilst intoning the name

“BYNEPOR”.

Move to the South and again trace the blue invoking Hexagram of Jupiter whilst intoning the name **“BYNEPOR”.**

Move to the West and again trace the blue invoking Hexagram of Jupiter whilst intoning the name **“BYNEPOR”.**

Return to the altar. Focus upon the King's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise King Bynepor before you. The King appears wearing a royal blue robe with a golden crown.

Recite the following invocation:
“BYNEPOR, mighty King, whose Majesty rules the manifestation of

the Fourth Head of the Ancient Dragon. You, I invoke!

Come unto me, O King BYNEPOR, You whose power and authority extends in all directions, touching every instant in Time and Space. You see all, know all, and Your hand is present in all. Teach me to ascend to the sovereignty of my own soul, that I too may exercise my Divine Kingship (or Queenship). Thus shall My Kingdom come, in Heaven as it is on Earth!

Teach me Your ways, mighty King! That the consciousness of the Fourth Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the King and open your mind to what He may tell you. He will explain much concerning the nature of sovereignty

and the rule of the Higher Self, and how it is to be applied in everyday life. For as the Fourth Head rises, every aspect of your life must become a Willed Working of magic. Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the King back to your altar.

Say, “I thank You, King BYNEPOR, for hearing my request, for aiding me in the science and knowledge of the Fourth Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the Fourth Head within myself, becoming a Serpent with the Essence of Fire, ruling with the sovereignty of Jupiter. May my rule extend throughout Time and Space.

May peace remain between us, mighty King.”

Visualise the image of the King fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace a blue, banishing Hexagram of Jupiter. Intone **“BYNEPOR”** as you do so.

Move anti-clockwise to the West and trace a blue, banishing Hexagram of Jupiter. Intone **“BYNEPOR”** as you do so.

Move anti-clockwise to the South and trace a blue, banishing Hexagram of Jupiter. Intone **“BYNEPOR”** as you do so.

Move anti-clockwise to the East and trace a blue, banishing Hexagram of

Jupiter. Intone “**BYNEPOR**” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, King Bynepor may be invoked again if you feel the need of further instruction in the ways of the Fourth Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

I nvoking the King and Seniors of Fire

The Fourth Head Work continues with a further series of ritual invocations. The magician must now familiarise him / herself with the powers latent

within the Watchtower of Fire by invoking the King and Seniors of that Tablet. Theirs are the powers that rule the Fire, and the magician must awaken those powers within him / herself.

The King and Seniors, whilst being the most direct Enochian rulers over the Watchtower of Fire, have Their own specific fields of power and influence within that realm. These are described below.

KING OF FIRE: EDLPRNAA

Edlprnaa is the ruler of the Watchtower of Fire. His Planetary attribution is the Sun, the centre and ruler of the solar system. He is the life force of His Element.

Fire is the most volatile and fast-changing of the Elements, transforming matter into radiant energy. As such, it is creative and

destructive in equal measure, breaking down existing forms whilst providing the light and heat from which new ones may form and be nourished. Fire both sustains life and destroys it. It is the Element closest to the first emergence of the manifest Universe from the Void, when Creation suddenly came into being in a tremendous, violent explosion.

Edlprnaa is the Master of these forces. He appears as a richly dressed ruler in the midst of an inferno. He has a quick temper and does not suffer fools. He orchestrates tremendous forces of creation and destruction, causing change on a vast and rapid scale, but always according to His plan. With the wand in His right hand, uses energy to build new forms; with the torch in His left hand, He burns old forms down.

The magician must learn to understand and harness the

unpredictable, rapidly changing forces of Fire if he / she hopes to be able to penetrate beyond the Cosmos and Open the Eye in the Void.

FIRST SENIOR OF FIRE: AAETPIO

Aaetpio is the Senior who channels the energies of Mars in the Watchtower of Fire. He is a source of tremendous energy, so incandescent that it seems out of control.

Aaetpio governs the driving passions that threaten to override all common sense and reason. With the Fourth Head, the magician is touching the raw, energetic stuff that first blazed into being from the Void and you must guard against this tremendous force overwhelming you and burning away all of the mental and psychic attributes you worked so hard to develop and

balance in order to reach this stage. The fiery power of Aetpio can deliver a thrilling and exhilarating ride if properly harnessed, but can leave you burnt out and cast down if you lose control.

This Senior appears in a long violet robe which is completely engulfed in flames. He has large wings of flame, but is not consumed by the fire. He holds a rod in His right hand which generates either fiercely passionate love or all-consuming rage; in His left hand is an olive branch which brings the bright glory of fame and recognition.

The Initiate must face and master these powerful energies, seeking guidance from Aetpio to control them and direct them according to Will.

SECOND SENIOR OF FIRE:

ADOEET

Adoeoet channels the energies of Jupiter in the Watchtower of Fire. As such, His energies are high but tend to be well-harnessed.

Adoeoet engenders great enthusiasm and zeal. His fiery power boosts any project and accelerates progress, the danger being one of too much too fast. This tremendous energy surge comes at a cost, however: every engine needs fuel, and the exact price may not always be known in advance.

Adoeoet appears as a fierce looking man wearing a yellow robe which is studded with agates. Small flames flicker all over His skin. In His right hand He holds a cup, also decorated with agates, which fills the recipient with enthusiasm and zeal, and in His left hand is an opal which bestows healing. But there is always a sacrifice to be made to pay for both the

enthusiasm boost and the healing.

Adoeoet teaches the magician a crucial magical lesson: that magic makes tremendous resources and power available, but there is always a price to pay. How much are your goals worth to you? This is one of the two reasons that true Adepts **never** do magic on behalf of other people unless those people are within their own small circle of loved ones.

THIRD SENIOR OF FIRE: ALNDVOD

Alndvod channels the powers of the Moon in the Watchtower of Fire. He blends the creative energy of Fire with the illusory power of the Imagination.

The current wielded by this Senior is gentler than that of some of His fellows. He takes the vigorous creative energy in Fire, the energy

which brought the Cosmos into being, and harnesses it with the power of the imagination, shaping it into new forms and weaving the illusion which is Reality. Basically, He wields the mesmerising, hypnotic gaze of the Dragon, which is very appropriate to this Fourth Head.

Alndvod is a handsome man in an amber robe. In His right hand he carries a wand, which He uses to enchant and charm others; in His left hand, He carries a lotus flower, which stirs the creative imagination of those who inhale its perfume. He both casts illusions and gives the power of casting illusions. The price of this is that the wielder of the Dragon's Breath which Alndvod channels cannot cast an illusion without being drawn into it. In order to experience Reality (which is the ultimate illusion) we must enter Reality; this is why Vovin descended into manifestation in the first place.

The Initiate must learn to see through all that is illusory, so that he / she can see the Void which lies beyond, but must also learn the skill of dividing consciousness and living within the illusion, so that every transformation and reflection of Self may be experienced. The magician must also learn to directly create and transform illusion, remoulding Reality on the fly. The impetus of this Head is to Open the Dragon's Eye and see through it, and to breathe the Dragon's Breath.

FOURTH SENIOR OF FIRE: AAPDOCE

Aapdoce channels the powers of Venus in the Watchtower of Fire. Under His ministration, the Elemental flames transform into the heat of lust and sexual desire.

Venus is the Planet of love and attachment, and when combined with the tremendous creative energy of the Watchtower of Fire, the power becomes channelled into procreation and the multiplication of species, continuing the act of creation at a biological level in the manifest Universe. It's not for nothing that animals are described as being 'in heat' during their mating season. For creatures such as humans, who are fertile all year round and who seek sex for pleasure as well as procreation, the lusts engendered can be overwhelming. This needn't be a bad thing, sex is a great pleasure and to be enjoyed. But the magician must be its master, not its slave; our pleasure must be epicurean, not a compulsion.

Aapdoce appears in a green robe, studded with emeralds, and has large wings of flame. His face blazes with passion. He carries a wand in

His right hand which casts spells of sexual attraction and binding, and an amulet in His left hand with which He can instil lust and desire in the most indolent and lethargic impotent.

The magician must come to understand the powerful creative forces which pulse through him / herself and the world[\[19\]](#), and to harness and use them without being enslaved by them. There is tremendous magic here to be tapped. Orry Whitehand's Apophis Club publication *How to do Sex Magic* is an introductory to this field.

FIFTH SENIOR OF FIRE: ANODOIN

Anodoïn channels the powers of Mercury in the Watchtower of Fire. He represents the speed of Fire and the analytical nature of Mercury, making

snap judgements and administering instant justice.

Anodoin is quick to judge an Initiate's actions based upon his / her True Will. How true have you been to your own Self? How focused are you upon the Path? He will deal out instant rewards or punishments depending upon how closely you adhere to your Ideal. Although I just used the word 'punishment', there isn't a moral element to this: it's more a case of streamlining your Initiation and maximising its efficiency, burning away the things that drag you back and empowering the things that carry you forward.

Anodoin is youthful and handsome, wearing a robe of orange flames. He carries a wand in His right hand, with which He burns away waste accretions, and a scourge in His left hand with which He dispenses rewards or punishments.

The Initiate must be very sure to focus upon being his / her own Self before continuing, casting aside all preprogramming and societal conditioning. Some people make a very serious mistake here by also throwing away the things that are genuinely important to them because other people don't 'get it'. This is a dangerous error: only **you** can decide what constitutes the real you and what is important to you.

SIXTH SENIOR OF FIRE: ARINNAP

Arinnap channels the powers of Saturn in the Watchtower of Fire. He possesses the strong, stabilising Saturnian influence and wields Fire as a strong shield and defence.

One consequence of exposing oneself to the Creative Fire is that the

Initiate may use these forces of raw power as a defence, a wall of fire which surrounds the Self and incinerates any threats which are not so purified.

Arinnap is a huge, dark, silent figure with flaming wings and a yellow robe. He carries a wand in His right hand, which grants wishes; in His left hand is a flaming sword, which is a strong protection and defence.

The magician must use the Creative Fire of which he / she becomes master to render him / herself inviolate.

Prepare the ritual chamber as standard. If you possess the Schuelers' Enochian Tarot deck, you may find it useful and appropriate to place the card depicting the King or Senior to be invoked upon the altar.

Perform the Enochian Invoking Rite of the Pentagram to open the Working.

Approach the Watchtower of Fire in the South.

Standing before the Fire Tablet, trace a large, red invoking Pentagram of Fire. Intone “**BITOM**” as you trace the lines, then thrust your wand or dagger into its centre and powerfully intone the name of the King or Senior you are invoking, seeing the Pentagram flare with power and focusing on the name vibrating out into the uttermost South.

Next, trace the invoking Hexagram of the King or Senior you wish to invoke, tracing the lines clockwise as previously explained from the Planet to which that individual is associated (the King is associated with the Sun). As you trace the Hexagram, intone “**OIP**”

TEAA PDOCE”, and intone the name of the Spirit being invoked by thrusting your wand or dagger into the centre of the finished figure.

The colour in which the Hexagram is visualised will depend upon the Planetary attribution of the King or Senior. These colours are as follows:

Saturn – Black

Jupiter – Blue

Mars – Red

Sun – Gold

Venus – Green

Mercury – Orange

Moon – Violet

Chant the name of the King or Senior you have invoked and strongly visualise Them appearing before you, bearing in mind the description given previously. When the vision of the Spirit is stable and the atmosphere seems charged with Their presence,

communicate with Them as you wish. Invite Them to fill you with Their Essence so that you can learn to wield and control the powers over which They hold sway.

When your concentration begins to waver and the session seems to conclude, thank the invoked Spirit for Its assistance and request It to depart in peace back to Its place in the Watchtower of Fire.

Trace a banishing Hexagram of the Planet of the King or Senior, in its Planetary colour. Intone **“OIP TEAA PDOCE”** as you trace its lines, and the name of the Spirit as you charge it by touching your wand or dagger to the centre of the finished figure.

Trace a red banishing Pentagram of Fire, intoning **“BITOM”** as you trace the figure, and the name of the King or

Senior as you charge it with your wand or dagger.

Return to your altar.

Close the Working with the Enochian Banishing Rite of the Pentagram.

The magician should invoke the King and each Senior (on separate occasions) before continuing on to further Work with the Fourth Head. It is essential that a proper channel should be opened with each Spirit through which the current of Their power can flow and be directed. Success in magic depends upon this.

Following these initial invocations, the King and Seniors can be invoked again if you ever feel the need to refresh your acquaintance with Their current. But don't overdo this.

The King of Fire in particular will not tolerate fools.

Ritual to Open the Eye in the Void

The following ritual to invoke the experience of Opening the Eye in the Void is taken from *Draconian Consciousness* and slightly adapted for Enochian use. It should be practised regularly (ideally, about once a week) by Initiates Working through this Fourth Head curriculum. It will enable you to begin experiencing the Opening of the Eye, indirectly at first, but with increasing power as you progress through the Work of this Head.

This Working should be performed naked, stripped down to your unadorned being.

Open the Working with the Enochian Invoking Rite of the Pentagram.

Invoke the consciousness of the
Highest of Life:

I

**“I invoke IAIDA, Set the Mighty, the
Lord of Darkness,
the Principle of Isolate Intelligence,
Who is enthroned in the Northern
Heavens,
beyond the constellation of the
Thigh.**

**You tore Yourself from your mother's
womb,
You rampage as the storm in the
desert,
knowing no boundaries,
transgressing all frontiers,
God of foreigners and the Unknown
future.**

II

**I have made my Will as Your own,
strengthened and tempered by the
Black Flame,
accepting my Self as my own true
Sovereign,
choosing consciousness over
conformity.**

**Not for me the comforting numbness
of creeds that prompt the mind to
slumber.**

**I am of Set, prepared for battle,
Struggle and Beauty upon my
banner.**

III

**I stand with Set in the bark of Re,
proud at the prow, spear in hand,
my Will focused and diamond hard,
casting down all that would stand**

against me.

**We pass on through the halls of
Night,
the yawning Void before us looms,
Apep coils before the Sun,
jaws agape, eyes beguiling.**

IV

**I will not falter when the Serpent's
gaze
meets my own eyes and holds them
fast.**

**My Will stands firm, my mind is not
bound,**

I break through the mesmeric spell.

**I shall not fall when the walls
tremble
and Reality extinguishes as the
threshold is crossed.**

I shall stand erect within the Void

and my Eye shall be Opened to the Outside.”

Next, invoke the consciousness of the Ancient Dragon, whilst still retaining the consciousness of Iaida. (Practice will make this easier!):

I

**“VOVIN, the Stooping Serpent,
before the worlds were, You were.
When all else was Not, You were.
Abiding in the places Outside,
where time is Not and space is
unbound,
where that which is, was and will be
is mixed together with that which is
only imagined,
that which will never be, that which
might be.
Where there is Nought else, You are,
were and have ever been.**

II

**Here I stand, Initiate of the Dragon
Mysteries**

and I am as You are, Void dweller.

**The blood of the Dragon pulses
through my veins;**

**my bones and flesh are of Your
substance.**

**The vital spark of Dragon fire burns
within my heart and mind.**

Manifest within this world,

**there is still that in me which is
Outside,**

**which bears the heritage of my
Draconian grandparent.**

I am spawn of the Stooping Dragon.

III

I gather myself to my Self,

my mind inflamed with Dragon fire,

**uplifted on beating, leathern wings,
I ride upon the Dragon's breath.
Out of space and sideways through
time I ride,
all possibilities tumbling chaotically
as I hover upon the edge of the Void,
great wings outspread, tail thrashing,
as I ponder the ultimate Darkness.**

IV

**I gaze upon the face of the Abyss
for long, timeless moments,
yet no time has passed, and no face
is there.**

**Not-this and Not-that: All is Not.
Here lies Choronzon, coiled in
Eternity.**

**Yet it is Not even Eternity,
for one moment is the same moment
as the last moment, which was Not.
Her Seven Heads stir in the Deep
which is Not a Deep,**

**Serpent eyes opening wide to stare
deep, deep within my soul,
seeing Herself reflected there.
And I see my own eye,
reflected in Hers,
Open in the Void.
Soon that Eye shall Open
and when it does I shall realise
that it has always been Open,
for there is Nought else.”**

Retain the consciousness of both the Lord of Darkness and the Dragon separately in your mind. Recite the Nineteenth Angelic Key, invoking the Tenth Æthyr, ZAX:

**“Madriax dspraf ZAX chis Micaolz
Saanir Caosgo ofdis balzizras Iaida
nonca gohulim Micma adoian MAD
Iaod bliorb Sabaooaona chis
Luciftias peripsol ds abraasa noncf
netaaib Caosgi od tilb adphaht**

damploz tooat noncf gmicalzoma
lrasd tofglo marb yarry IDOIGO od
torzulp iaodaf gohol Caosga tabaord
saanir od Christeos yrpoil tiobl
Busdirtilb noaln paid orsba od
dodrmni zylna Elzaptilb parmgi
peripsax od ta Qurlst booapiS Lnibm
ov cho symp, od Christeos Agtoltorn
mirc Q tiobl Lel Ton paombd dilzmo
aspian, Od Christeos Agltortorn
parach asymp, Cordziz dodpal fifalz
lsmnad, Od fargt bams omaoas,
Conisbra od auauox tonug Orscatbl
noafmi tabges Leuithmong vnchi
omptilb ors Bagle Moooah olcordziz
Lcapimao ixomaxip odcacocasb
gosaa Baglen pii tianta ababalond
odfaorgt telocvovim Madriiix torzu
Oadriax orocho aboapri Tabaori
priaz artabas Adrpan corsta dobix.
Yolcam priazi arcoazior
Odquasbqting Ripir paoxt sagacor
Vml od prdzar cacrg Aoiveae cormpt

**TORZU ZACAR od ZAMRAN aspt
sibsi butmona ds Surzas tia baltan:
Odo cicle qaa: Od Ozazma plapli
Iadnamad.”**

Visualise yourself standing at the very edge of the Abyss, a bottomless, infinite blackness which stretches before you. Look down into the Void. Become aware of the Dragon that flames within your own being (the Enochian Seven Heads Meditation should have prepared you for this), and become equally aware of the Dragon that still lies coiled in the Void, Unmanifest and Outside of Space and Time.

Continue to stimulate and arouse the consciousness of both Dragons, the inner and the outer, till they are like two poles with sparks flying between them. Meditate for as long as it takes, until the poles of the inner and outer Dragons come crashing

together, fusing with each other and annihilating the sense of difference. This will be an unmistakable experience, an ecstatic, climactic rush that will have you trembling and shaking as it hits you.

Your perception will shift. You will now retain consciousness of your own individual Self, but will also see through the Eye of the timeless Serpent, who is coiled within the Void. You will experience feelings of both immensity and concentration; perhaps alternating, or perhaps both at the same time. You will be conscious of nothing else. Indeed you will be conscious of Nothing (in a very positive, active sense).

It may take you mere seconds to attain this experience, if you have prepared yourself through truly passionate invoking in the time leading up to it, or it may take you hours, sitting in a long vigil. But if you have

done the Work up to this point, attain it you **will**.

The experience will be similar to an orgasm, an orgasm which shakes you to your very core on a spiritual level. This is only natural, for in all truth, this experience is identical to an orgasm, but resounding on a much deeper level. Instead of the ecstatic union of male and female through physical stimulation, it is the ecstatic union of conscious and subconscious through magical stimulation. Like an orgasm, it may only last a few scant seconds when you experience it for the first time, although the actual nature of the phenomenon will seem – and indeed is – timeless.

When your consciousness returns to its normal state, close the ritual with the Enochian Banishing Rite of the Pentagram.

Skrying the Sub- Quadrants of the Watchtower of Fire

The invocations and meditations accomplished by the magician thus far should be sufficient for the Initiate to skry the four sub-quadrants of the Watchtower of Fire with some degree of success.

Before detailing the ritual to be employed in this Work, we should take time to consider what the primary defining characteristics of each sub-quadrant of the Watchtower of Fire are. Note that these are the major landmarks and features that should be expected, there will be great variation as the realms are explored.

Fire of Fire

This is the original, primeval Fire of the Big Bang, the colossal explosion of

light and heat energy that brought the Cosmos into being, propelling outwards from the Neverwhere of the Void and expanding out, filling what was empty with substance, with energy which gradually coalesced into matter.

In visiting this region, the magician will discover pure energy in motion, a force that is ever expanding at an incredible rate, expending heat and light as it does so. The awareness that the magician requires to enter these regions is rarefied indeed. The astral and mental faculties developed for the previous Heads cannot perceive such pure causality, only the refined sense of Self and Cosmos that has arisen as a result of the Work so far can hope to do so.

The rushing, blazing energy of pure Elemental Fire remains a mighty resource that the magician can tap, both to drive magical change in the world and to supercharge personal creativity.

The Salamanders that ride these streams of searing light are almost pure flame themselves.

Air of Fire

This region of the Watchtower of Fire is wide open sky, with a barren rock / desert terrain below. The air shimmers with heat, the sun directly overhead. Light and heat radiate down and are reflected from the ground.

This is the region of radiation, of rays and wavelengths and energies that penetrate matter invisibly and cook from within. Their effects can be lethal and disruptive, or incredibly useful.

The Salamanders here are shimmering ripples in the air, almost invisible.

Water of Fire

A jungle region, of humid heat, dripping and steaming and stiflingly hot. But as a result, tremendously fertile, with thick foliage and plentiful animal life, with insects everywhere.

This is the energy of Fire applied to the generation and sustenance of life within a biosphere, from plants and trees, to large herbivores and carnivores, birds, insects and microbes.

The Salamanders here tend to adopt the forms of lizards or large insects like dragonflies.

Earth of Fire

This is the material fuel that feeds Fire, and the ash and cinders that are left behind after burning (which itself can

generate new energy as a fertiliser).

By the time we reach the manifest Universe as it exists today and which we experience in our daily lives, the self-generated Fire of the Big Bang is a remote concept. Here, Fire needs to consume matter in order to burn, whether it is firewood thrown on a blaze in the hearth, electricity generating heat as its current runs through a cooking hob, or the actions of digestive enzymes breaking down food in the gut. All of these things are manifestations of Earth of Fire.

The Salamanders here are more humanoid, appearing similar to the popular conception of imps.

It will be self-evident from these descriptions that the sub-quadrants encompass vast 'planes'. It is unlikely that any two skryings will ever be exactly alike, but the major features and qualities of the regions will remain

constant. The intrepid explorer should also remember that at some point, these sub-quadrants are all joined together as parts of the Watchtower of Fire taken as a whole.

It is vitally important to do one ritual at a time and then allow sufficient opportunity for its lessons and observations to really sink in.

Open the Working with the Enochian Invoking Rite of the Pentagram.

Approach the Watchtower of Fire in the South. Trace a red invoking Pentagram of Fire before it. If you are skrying Fire of Fire, this will be sufficient; if you are skrying Water of Fire, also trace a blue invoking Pentagram of Water in front of the Watchtower of Fire; if Air of Fire, trace a yellow invoking Pentagram of Air; if Earth of Fire, trace a dark green invoking Pentagram of Earth.

Now thrust your wand or dagger into the midpoint of the Pentagram(s) and invoke the power names of the Watchtower. All skrying in the Watchtower of Fire begins with the invocation of the Holy Names, the King and the Seniors. As each name is intoned, it should cause the Pentagram(s) to vibrate and to project the sound out into the furthest Southern reaches of the Cosmos:

OIP TEAA PDOCE

EDLPRNAA

AAETPIO

ADOEOET

ALNDVOD

AAPDOCE

ANODOIN

ARINNAP

Next, the Angelic names pertaining to the sub-quadrant to be skryed are

invoked. These are summarised below, calling upon the Higher and Lower Sephirothic Cross Angels, the Kerubic Angels, the Archangels, Ruling Angels and Lesser Angels of the sub-quadrant to be visited.

Fire of Fire:

RZIONR

NRZFM

ZIZA

BZIZA

MADRE

MSISP

MPALI

MAKAR

ADRE

SISP

PALI

AKAR

Air of Fire:

NOALMR

**OLOAG
DOPA
BDOPA
IOPMN
IAPST
ISKIO
IVASG
OPMN
APST
SKIO
VASG**

Water of Fire:

VADALI

**OBAVA
ANAA
BANAA
TGMNM
TEKOP
TAMOX
TBRAP
GMNM
EKOP**

**AMOX
BRAP**

Earth of Fire:
VOLXDO

**SIODA
PSAK
BPSAK
ODATT
ODIOM
OOPZ
ORGAN
DATT
DIOM
OOPZ
RGAN**

As you intone the names, allow their resonant sounds to wrap you around, drawing your attention deeper and deeper into your skrying device, or overwhelming your consciousness so that when you have finished, you are in

a trance state and ready to astrally project into the landscape.

Finally, recite the Angelic Calls which will invoke the sub-quadrant and draw you into it. The sequence of Calls is explained on pages 110 through 112, as follows: begin with the Sixth Call, which invokes the Watchtower of Fire in its entirety. If you are skrying Fire of Fire, this is the only Call you need recite. If you are invoking one of the other three sub-quadrants, you will now need to recite a second Call, as follows:

Air of Fire – Sixteenth Call

Water of Fire – Seventeenth Call

Earth of Fire – Eighteenth Call

Allow the resonance of the invoked Angels and the Calls to draw you into the scene, whether by skrying or projection. Explore it thoroughly, seek

out the secrets and the answers you desire to find there, speak with any entity that reveals itself to you.

When the vision or journey concludes, draw your attention back into yourself and slowly rouse yourself. Stand before your altar and say, **“I thank the mighty Angels and Powers of the (*Fiery / Airy / Watery / Earthy*) sub-quadrant of the Watchtower of Fire for revealing their Mysteries to me. Return now to your realm and may friendship remain between us!”**

Advance to the South. Stand before the Fire Tablet and trace a large, red, banishing Pentagram of Fire. Thrust through its centre with your wand or dagger and say, **“BITOM”**. If the sub-quadrant you skryed was Fire of Fire, this will be sufficient. If you skryed one of the other three sub-quadrants, you should also trace the banishing

Pentagram of that sub-Element in its appropriate colour, this time in silence.

Return to stand behind your altar.

Close with the Enochian Banishing Rite of the Pentagram.

Evoking the Angels and Demons of Fire

Before proceeding to this stage, you will require a good working knowledge of the sub-quadrants of the Watchtower of Fire. You should have skryed and astrally visited them several times, exploring them and making yourself completely familiar with the currents and forces in each sub-Elemental realm. Without this knowledge – which can only be gained through experience – you will find yourself lacking in this next phase of the Work.

Only evoke Spirits from sub-quadrants you are intimately familiar with. You should have sufficient experience of skrying and astral travelling in the sub-quadrants before you attempt an Enochian evocation. Needless to say, you will at present be concentrating your evocations upon the Spirits of Fire, since this is the Watchtower congruent with the Fourth Head, with which you are currently Working. You may, of course, continue to evoke Spirits from the previously mastered Watchtowers of Earth, Air and Water as necessity dictates. But your primary focus right now should be in fully experiencing the Spirits and currents of this causal plane, which is the atmosphere of the Fourth Head.

Once you have selected a suitable Spirit to evoke, the ritual of evocation will follow the steps below. You may call upon any one of the Lesser Angels or Demons of the

chosen sub-quadrant. For the present example, we will assume that the magician wishes to evoke **DIOM**, one of the Lesser Angels of the sub-quadrant Earth of Fire. His / her goal is appropriate to this sub-quadrant, as he / she wishes to lose weight and begin eating more healthily. The ritual can be easily adapted for any Angel or Demon from any sub-quadrant.

Open the Working with the Enochian Invoking Rite of the Pentagram.

Move to the South and stand before the Watchtower of Fire. Trace a red invoking Pentagram of Fire before the Watchtower. Intone “**OIP TEAA PDOCE**” as you trace it, and “**BITOM**” as you thrust your wand or dagger into its centre.

Return to your altar and focus your attention upon the space immediately

before the Watchtower of Fire, where the Pentagrams were traced. It is here that the Spirit will be summoned.

Recite the following invocations of the hierarchy of the sub-quadrant of Earth of Fire, pausing slightly after each to allow the atmosphere to thicken with the summoned power:

“I call upon the three great Holy Names which command all the forces of Fire: OIP TEAA PDOCE! May the powers you command be manifest in this place!”

“I call upon EDLPRNAA, the Elemental King of Fire! Open the powers of Your Kingdom unto me!”

**“I conjure the mighty Seniors of Fire: AAETPIO! ADOEOET!
ALNDVOD! AAPDOCE!”**

ANODOIN! ARINNAP! May the powers which move through the Watchtower of Fire be manifest in this place!”

“I call upon the Angels of the Sephirothic Cross who govern the sub-quadrant of Earth of Fire: VOLXDO and SIODA! Move and appear unto me!”

“I call upon PSAK, the Kerubic Angel of Earth of Fire, to open the ways to your realm, that I may speak with the denizens thereof!”

“I call upon BPSAK, the Archangel of Earth of Fire, to make the Spirits of your demesne friendly unto me!”

“I call upon ODATT, ODIOM, OOOOPZ and ORGAN, the Ruling Angels of Earth of Fire, to make

your realm sensible to me!”

“I call upon DIOM, Angel of the sub-quadrant of Earth in the Watchtower of Fire! Come, come and attend upon me! Appear before me now in friendship and eagerness, for I am of IAIDA, the Highest of Life! Appear now as I conjure the Elements of your demesne!”

Recite the Sixth Angelic Key, which summons the energies of the Watchtower of Fire as a whole:

“Gah sdiu chis em micalzo pilzin sobam El harg mir babalon od obloc samvelg dlugar malprg arcaosgi od Acam canal sobolzar tbliard caosgi odchis anetab od miam taviv od d Darsar Solpeth bien Brita od zacam gmicalzo sobhaath trian Luiahe odecrin MAD qaaon.”

Recite the Eighteenth Angelic Key, which summons the specific energies of the sub-quadrant Earth of Fire:

**“Ils Micaolz Olpirt ialprg Bliors ds
odo Busdir oiad ouoars caosgo
Casarmg Laiad eran brints cafafam
ds ivmd aqlo adohi MOZ od maoffas
Bolp Comobliort pambt ZACAR od
ZAMRAN odo cicle qaa, zorge Lap
zirdo Noco MAD Hoath Iaida,”**

Now chant the name of **DIOM** until the presence of the Angel is felt coalescing in the space before the Watchtower of Fire.

Once the presence of the Spirit can be sensed clearly, explain your Desire to it and give it its charge:

**“DIOM, whose abode is in the
transmutation of substances as they**

change state in the flames, who dwells in the energies released as a substance is consumed by Fire and it is reduced to ashes. Heed me and aid me now as I earnestly desire to change my diet and eat more healthily, gaining more energy and less mass as food is consumed by my body. Teach me the foods which will benefit me best, transforming me into a fitter and healthier person. Empower my diet, mighty Angel of the AOGD, that the Serpent may be revealed within me!”

Strongly focus upon your desired result, communicating this to the Spirit. When your concentration begins to wane and you feel sure that the message has been received, give the Spirit its Licence to Depart:

“DIOM, I thank you for attending

me and for assisting me. Depart now to the secret places of your realm, where you may accomplish this Work, and may peace remain between us.”

You should feel the Spirit's presence fading as it departs.

When the atmosphere has returned to normal, advance to the Watchtower of Fire. Trace a banishing Pentagram of Fire before it, saying **“OIP TEAA PDOCE”** as you trace its lines, and **“BITOM”** as you thrust your wand or dagger through its centre.

Return to your altar.

Close the Working with the Enochian Banishing Rite of the Pentagram.

Invocation of Prince

Blisdon

At the commencement of the Fourth Head Work, you invoked King Bynepor, to infuse your Work with the current of the Head of the Serpent. All of the Work you have done since then has deepened your understanding of that Head and of the Watchtower of Fire, making you aware of the powerful magical currents which operate here, and bringing those currents under your control.

It is now time to invoke Prince Blisdon to confirm and refine the awakening of the Fourth Head within you.

What does it mean to refine and focus the powers of Fire, which are the manifestation of the Fourth Head? Prince Blisdon knows all hidden secrets, all of the concealed treasures and hidden places of the earth. There is nothing that exists that is unseen by His gaze. The magician

must learn His powers to seek out and chart every secret place within the Self, no matter how uncomfortable it may be. Nothing can withstand the Open Eye of the Serpent except pure Will, so the magician must see all and stand firm in his / her Self. This is essential for the Work to continue.

Prince Blisdon wears the customary red robe and golden circlet of all the Heptarchical Princes, though His robe contains scintillating other colours. He is invoked as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of Jupiter should be displayed, as illustrated below. This should be drawn in blue ink and a blue candle should be lit beside it. The sigil of Prince Blisdon, also illustrated below, should be upon the altar. This too should be drawn in blue ink.

A large, bold, black number '4' with a decorative, curved top-left stroke.A large, black, gothic-style letter 'F' with a decorative, curved top-left stroke and a horizontal bar.

Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Jupiter whilst intoning the name “**BLISDON**”. The Hexagram should be visualised as blue in colour.

Move clockwise to the East and again trace the blue invoking Hexagram of Jupiter whilst intoning the name “**BLISDON**”.

Move to the South and again trace the blue invoking Hexagram of Jupiter whilst intoning the name **“BLISDON”**.

Move to the West and again trace the blue invoking Hexagram of Jupiter whilst intoning the name **“BLISDON”**.

Return to the altar. Focus upon the Prince's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise Prince Blisdon before you. He wears a red robe and a gold circlet around His brow. His robe contains scintillating other colours.

Recite the following invocation:
“BLISDON, mighty Prince, who focuses and directs the manifestation of the Fourth Head of the Ancient

Dragon. You, I invoke!

Come unto me, O Prince BLISDON, who knows all the hidden places upon and beneath the earth, all of the concealed treasures, all of the secret things hidden away in the hearts of men. Open my eyes to the hidden riches around and within me, that I may have joy and wealth in life and integrate my own most secret depths.

Teach me Your ways, mighty Prince! That the consciousness of the Fourth Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the Prince and open your mind to what He may tell you. He will explain much concerning hidden secrets and treasures and where you may find them. He will also direct you inwards

to explore the deepest, darkest recesses of your own psyche, unearthing what you may find there. You must accept, embrace and integrate every aspect of yourself honestly if you are to stand any hope of successfully attaining Void consciousness. Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the Prince back to your altar.

Say, “I thank You, Prince BLISDON, for hearing my request, for aiding me in the hidden knowledge of the Fourth Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the Fourth Head within myself, becoming a Serpent with the

Essence of Fire, my innermost Self laid bare under the influence of Jupiter. May my mind truly be a place of integrated Essence. May peace remain between us, mighty Prince.”

Visualise the image of the Prince fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace a blue, banishing Hexagram of Jupiter. Intone **“BLISDON”** as you do so.

Move anti-clockwise to the West and trace a blue, banishing Hexagram of Jupiter. Intone **“BLISDON”** as you do so.

Move anti-clockwise to the South and trace a blue, banishing Hexagram of Jupiter. Intone **“BLISDON”** as you do

so.

Move anti-clockwise to the East and trace a blue, banishing Hexagram of Jupiter. Intone “**BLISDON**” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, Prince Blisdon may be invoked again if you feel the need of further instruction in the ways of the Fourth Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

Visiting the Æthyrs:
Oxo, Uta, Zim, Loe, Ich and
Zax

You should now have developed sufficient sensitivity to the Work of the Fourth Head to be able to profitably visit the six Æthyrs which are associated with this Head: the Fifteenth through Tenth. These are the Æthyrs most closely associated with the causal plane, the realm of primeval sparks of creative energy.

The ritual for summoning the awareness of the Æthyrs and visiting or skrying them is identical to that used throughout and can be found under the First Head instructions.

15 – OXO – The Cosmic Dance

This Æthyr is a celebration of life, filled with music and dance and blissful joy. It is also charged with eroticism and the 'horizontal dance'.

For some, this may come as a surprise, having just enthroned the

Higher Self in the psyche. This is because it is still – after so many experiences and insights – so very difficult to shake off the deathly code of the Abrahamic religions which have polluted most societies to their very roots. Christianity, Islam, Judaism: throw out these shitbags' notions right now. The Higher Self **adores** sexual love and joy and eroticism. The lying spectre of religious gloom reaching across the centuries has nothing to do with us.

Here the magician must learn to cast off his / her final inhibitions and join in the dance, moving with the music, eating and drinking, lovemaking with joyous abandon. For some of you, truly letting go of your inhibitions will be the hardest thing you have ever done. Enjoy every pleasure, every motion, every caress. This is what life is for. See the Dragon coiling in all of these things, seeking expression and

Self-knowledge.

At the centre of the Æthyr is one particular dancer, who will wear a form particularly suited to draw you into the dance. Sometimes this figure will be female, a representation of Babalon in a form most suited to please you. At other times it will be male, a Horned / Horny God, beautiful beyond compare. Lose your inhibitions. Dance with each one if / when They appear to you. (They will never both appear in the same visit). Endure Their kisses and catresses. Enjoy Their lovemaking. This too will come very uneasily to some of you as you struggle against your conditioning, but let yourself go in the dance and it will become easy and joyous and be extremely liberating.

14 – UTA – The City of the Pyramids

This Æthyr is dead. Nothing lives here. Black sand stretches beneath a black sky, with innumerable black pyramids rising up from the cold, sterile ground. Some are larger, some are smaller, some are ornamented, some are plain. But all are dead.

It comes as a great shock to enter this cold, dark, airless plain of tombs after the unbridled joy of the previous Æthyr. But a moment's reflection may explain it. You are now climbing **back** through the Æthyrs toward the source of manifestation. But when the Creative Fire exploded out of the Void and surged outwards, creating the Universe, it was moving in the **opposite** direction from the one you are now taking.

When you examine the pyramids more closely, you will discover that they are each a perfectly formed mound of ash. Each one was burned up as fuel for the Fire which

expanded out to create the Cosmos. The Essence which was once in these piles of soot was lifted aloft by the flames and roared down into manifestation. One of these Essences, from one of these pyramids, become you.

Seek until you find your own pyramid. You will find some way of recognising it, something that marks it as yours.

You are now within the causal plane, but have reached a point beyond which the manifest you, which was born from the immolation of the pyramid, cannot pass. You are too close to the Void, and Nothing manifest may approach it any closer.

In order to progress further through the Æthyrs, you will need to sink down in meditation before your pyramid and look deep inside until you clearly see the primal spark at your core, stripped of all temporal identity,

just pure Being. This is your causal Self, the timeless, spaceless Essence that exploded outwards in order to Come Into Being. In order to reach the Æthyrs beyond UTA, you must learn to focus your sense of Self, your Will, your Desire and your Imagination within this Flame. You will know you have succeeded when you see the flame ignite upon the very top of the pyramid, ready to leap up, through the black night, into the uppermost Æthyrs. This is a very difficult state of consciousness to maintain for long. Practice it until you make it perfect, then you may rise to the next Æthyr.

13 – ZIM – The Garden of NEMO

Upon entering this Æthyr, you will find yourself in an enormous garden, which extend as far as the eye can see, up hills and down valleys, in all

directions. This is carefully tended by a hooded man who calls Himself NEMO.

The garden, with its beautiful variety of colours and forms, represents the causal roots of all manifest existence: the Desire to Come Into Being, to know beauty and light and love and joy. If you wish to know and understand why the Dragon ever extended Itself out of the Void, the yearning for beauteous expression that is displayed in the Garden of Nemo is the only answer you will ever need.

[\[20\]](#)

Who is this Nemo? Nemo is a Latin word which means 'Nobody'. And that is precisely who He is. He has come forth from the Void, unbound by time or space, to tend the garden which is the Universe, because He loves it. But He knows that in order to bring forth the true beauty of the garden, it is necessary to prune it, to

shape it, to pluck weeds from the ground, to cut and to burn and to poison. Because that which is manifest is perishable, and **must** be perishable, as has already been revealed on the journey thus far. If you cannot yet see the why of this, go back and retread the earlier Æthyrs.

When Nemo draws back His hood, you will see your own face looking back at you, for one of the Nobodies that He is, is the ultimate Essence of You. He will hand you his tools and direct you to work. You too must learn to tend the garden of the Cosmos if you wish to attain this level of consciousness. You must become a Nemo, knowing when to plant and when to cut, which blooms to water and which blooms to sprinkle with poison.

Only when you are Nemo can you proceed further.

12 – LOE – Glory

In this Æthyr, the magician is drawing very close to the Void and the contradictions and No-thing-ness it represents. LOE is an exultation of the first fierce joy of leaping forth from the Void in creative differentiation. As such, it is an Æthyr of motion and of ecstasy.

This is reflected in some of the traditional images associated with this Æthyr (though, especially at these rarefied levels, your own visions and representations of the symbolism may differ). The figure of the Chariot from Atu VII of the Tarot is often seen, his chariot galloping along while he raises high the Grail containing the Blood of the Saints. Babalon too is often envisioned here, riding with great speed, mounted upon the Beast.

In any event, you will come to

realise and to experience in your own way that there is great speed and motion here. As you race along by whatever means, you will realise that the engine that drives your speed is the strength of your Desire. This is as yet speed without a specified destination and Desire without a specific object. It is simply the overwhelming urge to go, to move, to be, to exist. You are conscious of only two things, which balance each other perfectly: your own Self and the rest of the Cosmos. The Cosmos provides you with a mirror in which you can see your Self. You may find yourself laughing loud and long at this revelation.

There are many who cannot grasp the Essential Truth of this Æthyr. You may have to visit many times before you 'get it', because it is an experience which must shine like a star on the very core of your being. Until you have it, you can't go on.

Don't think you understand it intellectually; that won't cut the mustard. This goes for every Æthyr, but especially those from hereon in: they are experiential. If you don't return having been transformed to the very core of your being, you haven't achieved the Vision of that Æthyr yet.

11 – ICH – The Holy City

Traditionally, among those folks who are afraid of their own shadows and see the Void as a threat instead of the fount of all life and being that it actually is, ICH is envisioned as a fortified city that stands on eternal guard at the very brink of the Abyss, its ramparts manned by thousands of armoured Angels bearing long spears and swords.

Alternatively, for we who have not forgotten our Draconian

heritage, ICH may be seen as a pleasant, old-fashioned town with narrow, winding streets, in which one may sit at the harbour side and watch the sun eternally going down – but never actually setting – over a wide, deep sea. Every now and then, a ship may set sail across this sea, never to return. Old men and women sit in the evening sun, telling tales of long ago, while children laugh and scamper, their feet leading them away from the town on quests and journeys of their own as they mature.

ICH is the essential membrane that separates the Universe that Is from the Void that Is Not, the actual from the potential, the All from the Nothing, the now from the Never. But for the Draconian, it is not martial and vigilant, but pleasant and peaceful, a place to collect oneself before transitioning back into the Limitless Void.

10 – ZAX – The Abyss

Upon entering ZAX, the magician will fragment, expanding instantly to infinity whilst simultaneously being crushed to a dot. He / she will have been here for ever, but at the same time will never have arrived. ZAX is the Void, the timeless, spaceless Nowhere / Nowhen in which Nothing can exist, but everything exists in potential. The Void is all that is Unmanifest, that has Essence but does not (yet) have manifest Being. It contains the Essence of all that is, has ever been or ever will be, as well as all that is not, has never been and never will be, also all that might be, might not be or might never be.

It is from these contradictory but ultimately cohesive and equilibrated perhapses that the

Universe came into being. The manifest Universe exists as a bubble on the skin of the Void, separated from it only by the membrane of ICH.

It is instant insanity for an unprepared Selfhood to return to the Void. In order to do so, the Self must have been thoroughly understood and purified and the Cosmos must have been weighed and completely comprehended. Because the Void is infinitely more than all of these things, whilst remaining Nothing at All.

The magician must be strong enough in developed Essence and magical wisdom to be able to retain the sense of Self whilst being in a region where literally everything can be seen in all of its phases, through all of its history, at one and the same place and time, but where Nothing actually has substance or existence. The Initiate will also feel keenly his / her own essential origins in this state. For

some, the shock of this realisation may strip them of all identity and return their Essence to its pristine, unextended origins. As if it never became manifest. Maddeningly, the magician will then experience the sure knowledge that from this perspective, he / she **never did** become real in the outer Universe, but his / her Essence has **always** and **can always** reside in the Void. Here the magician will learn that his outer self has been completely illusory and has in fact never existed, except as a game in his / her own imagining. This sounds trippy when you read it on paper, but it'll split you wide open when the experience hits you, and experience it you must, and embrace it you must if that sense of Self is to remain alight, for it is only by the Flame of Self that you will be able to leave the Void again having once entered it. Madness or death are real possibilities for those who attempt the

Abyss unprepared.

For those who remain awake and aware after these realisations, the form of Choronzon will appear before them. Not as a Devil to be fought, but as the true form of the Ancient Dragon, every truth and every lie, every maybe and could be and might be in one all-encompassing Being, whose coils are looped in this Nowhere that is so much vaster than Time or Space, unbound and uncounted.

Now, the magician must merge with the Being of Choronzon, his / her Mother, the Dragon of the Void. And as the Dragon's Eye Opens, the Void is illuminated, every possibility in every point and every moment in Space and Time and beyond, all visible in a single searing Vision. The magician may reach out and take in his / her hands those seeds of becoming that he / she wishes to see manifest in the Universe that Is. Then,

his / her consciousness may launch forth from the Open Eye, hurtling back down through the Æthyrs like a lightning bolt, taking substance and attributions back upon itself like new garments, to awaken back within the physical body, in a world that has been changed by the seeds brought forth from the Void.

Embodying the Serpent

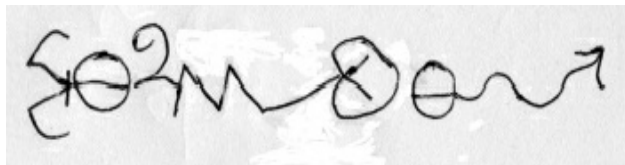
When the magician has become a frequent visitor to these six Æthyrs, mastering their currents and learning all that they (currently) have to tell him / her about him / herself, and when it feels that the time has come to move on, then you can be sure that the Fourth Head of the Dragon has fully awakened.

Before moving on to begin the Fifth Head curriculum, the Initiate

should set aside time to Work this ritual to mark the ascension of the Fourth Head and truly come to know it.

Set up your ritual chamber as usual. The only additional item required is a representation of a Serpent or Dragon. This may be a photograph, a model or a stylised illustration.

Also upon the altar should be a copy of the following sigil, which represents the Head of the Serpent and is constructed from the letters of the Draconian Alphabet:



Open the Working with the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Jupiter whilst intoning the names **“BYNEPOR”** and

“BLISDON”. The Hexagram should be visualised as blue.

Move clockwise to the East and again trace the blue invoking Hexagram of Jupiter whilst intoning the names **“BYNEPOR”** and **“BLISDON”**.

Move to the South and again trace the blue invoking Hexagram of Jupiter whilst intoning the names **“BYNEPOR”** and **“BLISDON”**.

Move to the West and again trace the blue invoking Hexagram of Jupiter whilst intoning the names **“BYNEPOR”** and **“BLISDON”**.

Recite the Sixth Angelic Key, which summons the energies of the Watchtower of Fire:

“Gah sdiu chis em micalzo pilzin sobam El harg mir babalon od obloc

**samvelg dlugar malprg arcaosgi od
Acam canal sobolzar tbliard caosgi
odchis anetab od miam taviv od d
Darsar Solpeth bien Brita od zacam
gmicalzo sobhaath trian Luliahe
odecrin MAD qaaon.”**

Strongly visualise the Seven-Headed Dragon coiling around the Outside of your Working area. As you watch, It raises up one of Its Heads, which bears a single horn, this Head stares directly into your eyes. Your gaze meets the Dragon's and a surge of exchanged power flows back and forth between the two of you.

This Head is that of a Serpent and you meet its hypnotic gaze with your own. Your Will is strong enough to resist the illusions of the Serpent the Cosmos unravels around you as the Eye Opens in the Void and you begin to weave illusions of your own, Master of Reality.

Say, “Hail VOVIN! Hail, Ancient Dragon, who coils down through the Æthyrs, yet whose Essence is in the Void. I am Blood of Your Blood! Be with me now, mighty Mother, as I raise the Fourth Head within my Self, the Head of the Serpent, becoming a true Master of Fire. Move and Appear, be friendly unto me, for I am the same, true Kin to the Dragon!”

Hold this sense of power and identity for as long as you can. When your concentration begins to ebb, withdraw the Essence of the Serpent inside yourself and close your eyes. Hear the Dragon slither away. Reopen your eyes when it has gone. Know that you are still linked to It and the Fourth Head remains awake and aware within you.

Move to the North and trace a blue, banishing Hexagram of Jupiter. Intone **“BYNEPOR”** and **“BLISDON”** as you do so.

Move anti-clockwise to the West and trace a blue, banishing Hexagram of Jupiter. Intone **“BYNEPOR”** and **“BLISDON”** as you do so.

Move anti-clockwise to the South and trace a blue, banishing Hexagram of Jupiter. Intone **“BYNEPOR”** and **“BLISDON”** as you do so.

Move anti-clockwise to the East and trace a blue, banishing Hexagram of Jupiter. Intone **“BYNEPOR”** and **“BLISDON”** as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian

Banishing Ritual of the Pentagram.

The Work of the Fifth Head

The Fifth Head of the Ancient Dragon is symbolised by the Raging Lion. The Eye has been Opened in the Void and everything has changed forever. The Initiate has undergone a transformation that can never be undone, for he / she now sees from a point outside of Space-Time, a perspective that ordinary people can never understand. You will never be the same again. Now the Lion awakes into roaring life. Having stripped his / her identity back to its naked core, the magician now begins the Work of Creating a new I, filled with passion and power, but completely unbound from the expectations and conditioning of others. He / she becomes his / her very Self.

The Fifth Head's Enochian

rulers are King Bnaspol and Prince Brorges and Mercury is the classical Planet which embodies its principles. Mercury is the swift, eloquent messenger of the Gods, and the Initiate now wields and directs Divine power easily, being a personal conduit for it. He / she is now ascended beyond the subtle planes, consciousness focused in the Void, whose Nowhereland is accessible at all times and in all places.. The Tablet of Union is attributed to this Head (and also to the Sixth and Seventh Heads). The Ninth through Seventh Æthyrs – 9-ZIP, 8-ZID and 7-DEO – permeate this Head and its Work. These are the forces which the Enochian student of the Fifth Head will have to learn to channel, focus and master.

This Head is dedicated to the Remanifestation of the Self from the ground up, exulting in the forces of Will, Desire and Imagination which

make it possible for the magician to be a true Master of the Universe. This Head resonates with the State of Being which the Apophis Club terms the Black Magus.

Invocation of King

Bnaspol

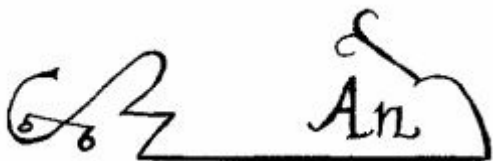
King Bnaspol is the Enochian manifestation of the Fifth Head of the Dragon. In order to begin the Fifth Head Work of a Draconian Enochian magician, it is first necessary to invoke King Bnaspol in order to open up the current of the Head to you.

The Fifth Head is represented in this Work by Mercury. It is the Planet of communication, intelligence and speed, also of magic itself. The magician's sovereignty now extends into the timeless Void, there are no barriers of time or space to his / her Will. The task that lies ahead is to

retain focus and not to topple through vertigo. The magician must Create a new Self according entirely to Will and the force of Desire, a complete Remanifestation. Powerful exercises and training to this end are provided on an individual basis to the students of the Academy of The Apophis Club, with suggestions to assist the process in the books *APOPHIS* and *Draconian Consciousness*..

The rite of invocation proceeds as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of Mercury should be displayed, as illustrated below. This should be drawn in orange ink and an orange candle should be lit beside it. The sigil of King Bnaspol, also illustrated below, should be upon the altar. This too should be drawn in orange ink.



Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Mercury whilst intoning the name “**BNASPOL**”. The Hexagram should be visualised as orange.

Move clockwise to the East and again trace the orange invoking Hexagram of Mercury whilst intoning the name “**BNASPOL**”.

Move to the South and again trace the orange invoking Hexagram of Mercury whilst intoning the name **“BNASPOL”**.

Move to the West and again trace the orange invoking Hexagram of Mercury whilst intoning the name **“BNASPOL”**.

Return to the altar. Focus upon the King's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise King Bnaspol before you. The King appears wearing a red robe with a golden crown.

Recite the following invocation:
“BNASPOL, mighty King, whose Majesty rules the manifestation of the Fifth Head of the Ancient

Dragon. You, I invoke!

Come unto me, O King BYNEPOR, You who know all the secrets have history and have witnessed every hidden thing. Open my eyes that I may comprehend my own past, both every deed I have done and also every choice that I have not made. Let me see all of the alternate, other selves I may have been which are all implicit in this my very Self. Thus may I Remanifest in power and glory.

Teach me Your ways, mighty King! That the consciousness of the Fifth Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the King and open your mind to what He may tell you. He will explain much concerning not only your past thoughts,

words and actions, but also the alternates paths that your life could have followed. He will open your consciousness to those past iterations of Self that you encountered in ASP, the Twenty-First Æthyr. He will lead you to realise that the potential of all your future iterations can also be seen before you. Thus you may recreate your Self as you Will, Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the King back to your altar.

Say, “I thank You, King BNASPOL, for hearing my request, for aiding me in the science and knowledge of the Fifth Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the

Fifth Head within myself, becoming a Raging Lion, ruling with the sovereignty of Mercury. May my rule extend throughout Time and Space. May peace remain between us, mighty King.”

Visualise the image of the King fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace an orange, banishing Hexagram of Mercury. Intone **“BNASPOL”** as you do so.

Move anti-clockwise to the West and trace an orange, banishing Hexagram of Mercury. Intone **“BNASPOL”** as you do so.

Move anti-clockwise to the South and trace an orange, banishing Hexagram of Mercury. Intone **“BNASPOL”** as

you do so.

Move anti-clockwise to the East and trace an orange, banishing Hexagram of Mercury. Intone “**BNASPOL**” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, King Bnaspol may be invoked again if you feel the need of further instruction in the ways of the Fifth Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

The Tablet of Union



e	x	a	r	p
h	C	o	m	a
n	a	n	T	a
b	i	t	o	m

The Tablet of Union is a 5 X 4 grid of letters which spells out the names of the four Elements in Enochian: EXARP (Air); HCOMA (Water); NANTA (Earth) and BITOM (Fire). The background colour of the Tablet is black, with the letters in their respective Elemental colours.

The Tablet of Union is a talisman which binds together and unites the forces of the four Elemental Watchtowers, signifying their common origins in the Void, before the Elements were differentiated. It has no spiritual hierarchy attached to it; there are no entities to invoke. It is a simple statement of Essence.

Letters are taken from the Tablet of Union to grant spiritual authority to certain names drawn from the Watchtowers, as has been described in the section detailing the hierarchies of the Watchtowers.

The Fifth, Sixth and Seventh Heads are all assigned to the Tablet of Union, and to the Abyss. When the Fourth Head was upraised, the Causal Plane governed by the Watchtower of Fire was crossed, and the Tenth Æthyr ZAX was penetrated. the Eye Opened in the Void and the Initiate's consciousness flamed therein. There are no further subtle planes or spiritual hierarchies: there are only the Abyss and pure consciousness, steered by Will, shaped by Imagination, and powered by Desire.

Most other books you read which talk about the Abyss will blithely blather on about 'crossing' it. Pardon? Say what? If the Void is the

great Unmanifest, the Nowhere / Nowhen that lies behind and beyond the Universe, which is but a bubble upon its surface, if it possesses neither time nor space, where in the name of all that is holy is this presumed 'other side' that you can 'cross' to?!

There is **NO** 'other side' of the Abyss: it is the be all and the end all. There can be differentiations of consciousness within the Abyss when a Self-aware initiated consciousness returns to its bosom, but once you enter the Abyss, you have reached ground zero: here is Nothing, and there is Nothing else.

So you do not 'cross the Abyss'. Your consciousness returns to the Void and remembers its Unmanifest state. A curious thing now happens, as you come to Understand the state of Voidness more deeply and the last three Heads each arise in their turn: with the awakening of each Head, you

receive a new revelation and Understanding about the Void and your Self and the Cosmos.

The very first realisation you must hardwire into your awareness is that since the Void is timeless, having awakened your consciousness there once, your consciousness is awake and aware there forever, in a single timeless moment that is greater than the Cosmos. Therefore, you can always reach back to the roots of your Being and access the Void consciousness at any point in your timestream, any time you want to draw upon it you can reOpen the Eye.

The next thing you will realise is that your awareness in the Void does not in any way diminish your existence and life in other planes. Just because you can see that the Universe is a transitory illusion, that doesn't mean you aren't free to enjoy it. In fact, it empowers you to change and reshape

the illusion as you will, having your Play with it.

This further means – and here we reach the crucial Work of the Fifth Head – that you are free to remake your Self from the ground up. Understanding that Desire is the engine that drives manifestation and provides the Self with its reflection, you can now refine a new set of Desires, free of outside influence, Desires which best express your own sense of joy and Play.

As the Raging Lion (the unleashed Desires) awakens, its station is in the Void, but its roar is heard throughout the Æthyrs, making Reality tremble.

The Babalon Working

Since the Work of the Fifth Head revolves around the complete renewal and re-creation of the manifest Self

through the engine of Desire, it stands to reason that the assistance of the Goddess Babalon can be sought in making this Work a success on all levels. Just as the Dragon was the Draconian God illuminating the Fourth Head, so is Babalon the Draconian Goddess illuminating the Fifth Head.

The following rite can be performed in adoration of Her, and in the Remanifestation of the Self:

Open with the Enochian Invoking Rite of the Pentagram.

Draw a magic square based upon the name of Babalon:

B	A	B	A	L	O	N
A	A	O	L	A	O	O
B	O	B	B	L	A	L
A	L	B	A	B	L	A

L	A	L	B	B	O	B
O	O	A	L	O	A	A
N	O	L	A	B	A	B

This magic square could alternatively be marked with Enochian characters, as shown overleaf:

B	A	B	A	L	O	N
A	A	O	L	A	O	O
B	O	B	B	L	A	L
A	L	B	A	B	L	A
L	A	L	B	B	O	B
O	O	A	L	O	A	A
N	O	L	A	B	A	B

Recite the following invocation:
“Great BABALON, Queen of

Heaven, Holy Whore and Lover of All! Hear me, now, as I invoke and adore You to the glory of Desire! Reach out to me, my Queen, and stir my loins with Your fingers. Let hot sweetness of Your breath inflame my lusts and arouse my passions as never before, so that my every Desire may be a fitting worship to You! Awaken my lusts, O Queen, that by their power I may discover the Flame of my own True Self and remake myself anew from the ashes of the past.”

Visualise Babalon appearing in the South, the most beautiful naked woman you have ever seen, lying and luxuriating upon a bed of scarlet. An empty chalice is in Her hand. Breathe in time with Her breath, let your heart beat in time with Her heart.

When you feel fully attuned to the Goddess and Her sexually charged current, allow your mind to open wide to Her as to a lover. She will stir all manner of lusts and desires within you, reminding you of people you have desired and long forgotten, discovering the features and fetishes that turn you on. She will toy with fancies that you may have been ashamed of, teasing you with them, but you must embrace them now for they are a part of yourself. Allow this process to continue until no more images and memories will come.

Now masturbate, using the imagery and desires She has awoken within you as your focus. As your pleasure mounts, offer it to Her, for She is the fount of all pleasure. When you climax, collect your fluids and taste them, for they are charged with the Desire She has charged you with. Then smear the remaining fluid upon Her magic square

as an offering to Her. Take the anointed square and burn it as an offering to Her in the candle flame (ensure that you have a flameproof receptacle to hand to contain the burning paper).

When the magic square has been reduced to ashes, gaze into the eyes of Babalon and say with utmost conviction, **“So shall I Become who I truly AM, and so shall my every Desire come to pass.”** Look deeply into Her eyes until you can look no more, then gently close your eyes. When you open them again, Her presence will have departed from the chamber.

Close the Working with the Enochian Banishing Rite of the Pentagram.

The Babalon Working should be repeated at intervals until She has

wrung every last secret Desire and fancy, no matter how small or secret, out of your soul and enlivened it within you.

Invocation of Prince

Brorges

At the commencement of the Fifth Head Work, you invoked King Bnaspol, to infuse your Work with the current of the Head of the Raging Lion. All of the Work you have done since then has deepened your understanding of that Head, making you aware of the powerful magical currents which operate through it, and bringing those currents under your control.

It is now time to invoke Prince Brorges to confirm and refine the awakening of the Fifth Head within you.

What does it mean to refine and focus the powers of the Fifth

Head? Prince Brorges is judge, jury and executioner, a Raging Lion indeed, who burns up and destroys those things and people He deems to be unworthy. What is unworthy, though? It is the task of the magician to find out, to search deep inside him / herself and purge those habits and opinions and attitudes which are not a true reflection of his / her True Self. The magician is already conscious of his / her Higher Self by this stage, and has experience of his / her timeless Essence. Brorges now demands that action is taken to remove those tendencies that obstruct the pure expression of the True Self.

Prince Brorges wears the customary red robe and golden circlet of all the Heptarchical Princes, though He may open His robe to reveal the devouring flames within. He is invoked as follows:

Set up your ritual chamber. In addition

to the usual materials, a representation of the planetary sigil of Mercury should be displayed, as illustrated overleaf. This should be drawn in orange ink and an orange candle should be lit beside it. The sigil of Prince Brorges, also illustrated overleaf, should be upon the altar. This too should be drawn in orange ink.



Perform the Enochian Invoking Rite of

the Pentagram.

Move to the North and trace the invoking Hexagram of Mercury whilst intoning the name **“BRORGES”**. The Hexagram should be visualised as orange in colour.

Move clockwise to the East and again trace the orange invoking Hexagram of Mercury whilst intoning the name **“BRORGES”**.

Move to the South and again trace the orange invoking Hexagram of Mercury whilst intoning the name **“BRORGES”**.

Move to the West and again trace the orange invoking Hexagram of Mercury whilst intoning the name **“BRORGES”**.

Return to the altar. Focus upon the

Prince's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise Prince Brorges before you. He wears a red robe and a gold circlet around His brow. Ferocious flames issue from His body beneath His robe.

Recite the following invocation:
“BRORGES, mighty Prince, who focuses and directs the manifestation of the Fifth Head of the Ancient Dragon. You, I invoke!

Come unto me, O Prince BRORGES, who punishes and destroys all that is corrupt and unworthy. Open my eyes, mighty Prince, that I might clearly see those accretions to my own identity which are not part of my Very Self. Assist me to expel them and remove them from my presence, that I may create

myself anew in my most perfect Image.

Teach me Your ways, mighty Prince! That the consciousness of the Fifth Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the Prince and open your mind to what He may tell you. He will explain much concerning the manner in which the opinions and ideals of others have shaped and moulded you, leading you astray from your true Path. In spite of all your Work, still some habits and viewpoints remain that are not your own; still you remain vulnerable to the manipulation of politicians and advertisers. He will show you how to recognise their tricks and burn away the web they have woven around you. Some of these insights will be distressing and painful to learn, you

will be astonished when you realise the true origins of what you believed to be some of your most cherished opinions. You must use the critical thinking and analytical tools of Mercury to cut away and burn up the offending taints. Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the Prince back to your altar.

Say, **“I thank You, Prince BRORGES, for hearing my request, for aiding me in the hidden knowledge of the Fifth Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the Fifth Head within myself, becoming a Raging Lion driven by Desire, my soul**

purified under the influence of Mercury. May my mind truly be a place of unadulterated Selfhood. May peace remain between us, mighty Prince.”

Visualise the image of the Prince fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace an orange, banishing Hexagram of Mercury. Intone “**BRORGES**” as you do so.

Move anti-clockwise to the West and trace an orange, banishing Hexagram of Mercury. Intone “**BRORGES**” as you do so.

Move anti-clockwise to the South and trace an orange, banishing Hexagram of Mercury. Intone “**BRORGES**” as you do so.

Move anti-clockwise to the East and trace an orange, banishing Hexagram of Mercury. Intone “**BRORGES**” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, Prince Brorges may be invoked again if you feel the need of further instruction in the ways of the Fifth Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

Visiting the Æthyrs:

Zip, Zid and Deo

You should now have developed

sufficient sensitivity to the Work of the Fifth Head to be able to profitably visit the three Æthyrs which are associated with this Head: the Ninth through Seventh. These Æthyrs are slightly different in their 'feel' and atmosphere, as they all depict reflections and images / mirages swimming within the Void, being beyond the event horizon of ZAX. For that reason, they appear simultaneously both vaster and more dramatic, but also paradoxically more fleeting and dreamlike.

The ritual for summoning the awareness of the Æthyrs and visiting or skrying them is identical to that used throughout and can be found under the First Head instructions.

9 – ZIP – The Daughter of Babalon

ZIP provides an atmosphere most appropriate to the Fifth Head and its

emphasis upon Desire as the Key to immortality and Remanifestation. The scene will appear as one of sensual delight and pleasure. Depending upon your aesthetic and mood, and the whims of the Void, it may be a beautiful, scented garden, or a nude beach, or a brothel, or any number of other permutations. The one constant factor is that it will engender Desire, delight and ecstasy.

The Key figure to be encountered in this Æthyr is a supreme Enochian Initiatrix, Madimi, the Daughter of Babalon. It is She who appeared in the guise of a young girl to teach Dee and Kelly in Enochian magic, and it is She who transformed into a budding, alluring maiden when the time came to teach them the Magic of Desire, a teaching they were ultimately unable to cope with.

The Madimi you meet here in ZIP appears as a nubile maiden,

sensuous and alluring. It is worth reading Crowley's description of this Æthyr in *The Vision and the Voice*, which forms one of the most beautiful and profound magical records ever. Madimi is almost impossibly beautiful, for She will know and portray your own every secret yearning, showing Herself as the very Absolute of Beauty in your eyes. Since Her Form is mutable and responds to your own Desire, She may appear as a supremely beautiful male too where appropriate, though Her innermost nature is female.

She will assist you wholeheartedly in the Work of the Fifth Head, discovering the very kernel of your Desire and seeking it in the world, in fact reshaping the very substance of Reality through the Void to better reflect your sense of Beauty. You will learn a very great deal from Her.

8 – ZID – The Holy Guardian Angel

The way in which this Æthyr will represent itself to your senses will be completely individual to you. This is because ZID is where you fully achieve the Knowledge and Conversation of your Holy Guardian Angel (or your Dæmon in standard Apophis Club nomenclature).

The Holy Guardian Angel is something qualitatively different from the Higher Self you experienced earlier in the Æthyrs. The Higher Self is you at the top of your game, projected slightly in advance of your actual current initiatory position, reaching back to guide you along. But the Holy Guardian Angel is your Divine Essence in all of its glory, timeless and immaculate. This is why it is within the Void, unaffected by the events of Space-Time. You will have

glimpsed it on many previous occasions, but it is here that your first look at it – your most potent and concentrated Self – face to face. And it is here that you establish the 'Knowledge and Conversation' of this Godhood, cementing the bridgehead from the Void to the Universe, from the Divine to the Human.

What you learn here will be enormous, but is between you and your Holy Guardian Angel.

7 – DEO – Love

To culminate the Æthyric Initiations of the Fifth Head, DEO is where you learn the very Essence of Love.

In ZIP, Madimi revealed to you the aspects and masks and Play of your own Desire and the ecstasies of your own manifestation in the world. But here you learn the very root of

Desire itself, as a current of power rather than a personal expression.

You will encounter many images here, but foremost will be a Vision of Babalon (with whom you should by now be intimately familiar through regular practice of the Babalon Working). In Her dance and motion and gestures and expressions, you will see Desire as the source of all Creation. Steered by Will, yes; shaped by Imagination, yes; but Desire is the power source, the only force capable of erupting from the Void in joyous Creation.

Here you will learn the Truth of Crowley's comment that "Love is the Law, Love under Will". You must learn that your every action in the world is an act of Love, powered by Desire, part of the erotic dance of Babalon that holds the Universe together. This is not a weak, placid love, it is not a 'peace to all men'

preaching. It is a fierce, joyous, ecstatic, passionate Love for sheer existence and all the permutations and transformations it brings.

Becoming the Black

Magus

One of the mysterious figures written about in the formative works of the Order of Leviathan, in which the Apophis Club has its roots, is the Black Magus. This is a magician of great power, who Works his magic “by force of Will alone” and has become a Master of Reality, one who has conquered the chains of the Universe that Is. In other words, the Black Magus is one who has entered the Void and re-emerged as his True Self, remade in his own Image. The Black Magus is very similar, perhaps identical, to the true meaning of the initiatory degree of Magister Templi in

the A.'.A.'. and Setian systems.

The Initiate must reach an Understanding of what it means to be a Black Magus and must strive to become such a figure. This process can be assisted by meditation. Set aside a quiet time, open and close with the Enochian Pentagram Rites and then slowly speak the following text aloud to yourself, before slipping into deep thought concerning its meanings and implications:

- 1. When Beast and Man combine in one Being, I shall walk out of the Creative Darkness.*
- 2. I am the Master of Reality, for I Know that the thing which appears to be real is not Real at all,*
- 3. thus I am the Master of Illusion.*
- 4. My Will Alone is Real*
- 5. and by force of Will alone I shall reshape the World.*

6. *What shape shall I bestow upon it?*
7. *The World will wear my face and will blaze with my passions.*
8. *I am the Magus who walks out of the Abyss to tread again his old haunts,*
9. *I am the one who is visible and tangible,*
10. *yet whose shadow changes all that it passes over,*
11. *not by spell or ritual or mighty invocation,*
12. *but simply by the power of my presence.*
13. *Wherever I stand is inflamed with my Desire*
14. *and dances to the flutes of the Void.*
15. *I am he who rides upon the Dragon's breath,*
16. *the Master of Mystery,*
17. *who Brings Into Being that which was Not yesterday,*

18. *who changes the patterns of
Becoming with my kaleidoscope
Vision,*
19. *shaping the unshaped future
from dreams and fantasies,*
20. *for I Understand that all is
trickery, done with mirrors.*
21. *I am the Black Magus and this is
my World.*

This meditation should be repeated regularly and the Sixth Head should not be attempted until these statements are known to be True as regards your own State of Being.

Embodying the Raging

Lion

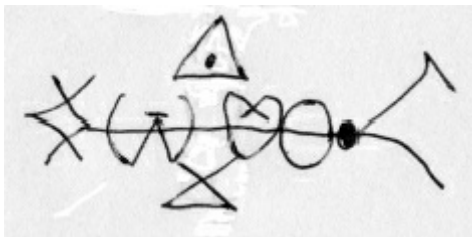
When the magician has become a frequent visitor to these three Æthyrs, mastering their currents and learning all that they (currently) have to tell him / her about him / herself, and when the

Black Magus has arisen and it feels that the time has come to move on, then you can be sure that the Fifth Head of the Dragon has fully awakened.

Before moving on to begin the Sixth Head curriculum, the Initiate should set aside time to Work this ritual to mark the ascension of the Fifth Head and truly come to know it.

Set up your ritual chamber as usual. The only additional item required is a representation of a Lion. This may be a photograph, a model or a stylised illustration.

Also upon the altar should be a copy of the following sigil, which represents the Head of the Raging Lion and is constructed from the letters of the Draconian Alphabet:



Open the Working with the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Mercury whilst intoning the names **“BNASPOL”** and **“BRORGES”**. The Hexagram should be visualised as orange.

Move clockwise to the East and again trace the orange invoking Hexagram of Mercury whilst intoning the names **“BNASPOL”** and **“BRORGES”**.

Move to the South and again trace the orange invoking Hexagram of Mercury whilst intoning the names **“BNASPOL”** and **“BRORGES”**.

Move to the West and again trace the orange invoking Hexagram of Mercury whilst intoning the names **“BNASPOL”** and **“BRORGES”**.

Strongly visualise the Seven-Headed Dragon coiling around the Outside of your Working area. As you watch, It raises up one of Its Heads, which bears two horns, this Head stares directly into your eyes. Your gaze meets the Dragon's and a surge of exchanged power flows back and forth between the two of you.

This Head is that of a Raging Lion and you meet its ferocious gaze with your own. You feel your blood beginning to pump faster and your passion rising within you in a fierce lust for life. You throw back your head and roar aloud.

Say, **“Hail VOVIN! Hail, Ancient Dragon, who coils down through the**

Æthyrs, yet whose Essence is in the Void. I am Blood of Your Blood! Be with me now, mighty Mother, as I raise the Fifth Head within my Self, the Head of the Raging Lion, becoming a Black Magus. Move and Appear, be friendly unto me, for I am the same, true Kin to the Dragon!”

Hold this sense of power and identity for as long as you can. When your concentration begins to ebb, withdraw the Essence of the Raging Lion inside yourself and close your eyes. Hear the Dragon slither away. Reopen your eyes when it has gone. Know that you are still linked to It and the Fifth Head remains awake and aware within you.

Move to the North and trace an orange, banishing Hexagram of Mercury. Intone **“BNASPOL”** and **“BRORGES”** as you do so.

Move anti-clockwise to the West and trace an orange, banishing Hexagram of Mercury. Intone “**BNASPOL**” and “**BRORGES**” as you do so.

Move anti-clockwise to the South and trace an orange, banishing Hexagram of Mercury. Intone “**BNASPOL**” and “**BRORGES**” as you do so.

Move anti-clockwise to the East and trace an orange, banishing Hexagram of Mercury. Intone “**BNASPOL**” and “**BRORGES**” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

The Work of the Sixth Head

The Sixth Head of the Ancient Dragon is symbolised by the Rebellious Giant. It is a Giant because the consciousness of the Initiate now extends beyond the limits of time and space, partaking directly of the Void; it is therefore bigger than the Cosmos. It is Rebellious, because the magician can now change reality from Outside, therefore seemingly breaking the laws of physics (which do not apply outside of time and space). The magician now seeks ways of reaching his / her consciousness back through the Void in order to sidestep the dimensional limits of Reality, slipping back and forth through time and experiencing being in several places at once.

The Sixth Head's Enochian

rulers are King Bnapsen and Prince Bralges and Saturn is the classical Planet which embodies its principles. Saturn is the slow, steady influence at the outer limits of the seven classical Planets. It is the measure of time and the gateway to the Underworld. The magician uses its influence to step outside the bounds, conquering Space-Time. The Sixth through Fourth Æthyrs – 6-MAZ, 5-LIT and 4-PAZ – permeate this Head and its Work. These are the forces which the Enochian student of the Sixth Head will have to learn to channel, focus and master.

This Head is dedicated to the overcoming of the last cosmic boundaries, the magician learning to channel the Void in Its fullness whilst manifest in the world, a bit like the creator of a virtual reality entering into his virtual world, but simultaneously sitting at his keyboard, reprogramming

the bits he wishes to change, entering cheat codes. This Head resonates with the State of Being which the Apophis Club terms the White Magus.

Invocation of King Bnapsen

King Bnapsen is the Enochian manifestation of the Sixth Head of the Dragon. In order to begin the Sixth Head Work of a Draconian Enochian magician, it is first necessary to invoke King Bnapsen in order to open up the current of the Head to you.

The Sixth Head is represented in this Work by Saturn. It is the Planet of time and judgement and death. The magician has now transcended time and must learn to control the current of Saturn in the Universe so that he / she can alter the outer limits it sets at Will, not only conceptually in the Void, but by actual intervention in Reality.

Suggestions to assist the process can be found in the book *Draconian Consciousness*..

The rite of invocation proceeds as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of Saturn should be displayed, as illustrated overleaf. This should be drawn in black ink and a black candle should be lit beside it. The sigil of King Bnapsen, also illustrated below, should be upon the altar. This too should be drawn in black ink.





Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Saturn whilst intoning the name “**BNAPSEN**”. The Hexagram should be visualised as black.

Move clockwise to the East and again trace the black invoking Hexagram of Saturn whilst intoning the name “**BNAPSEN**”.

Move to the South and again trace the black invoking Hexagram of Saturn whilst intoning the name “**BNAPSEN**”.

Move to the West and again trace the black invoking Hexagram of Saturn whilst intoning the name **“BNAPSEN”**.

Return to the altar. Focus upon the King's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise King Bnapsen before you. The King appears wearing a long, dark robe with a golden crown.

Recite the following invocation:
“BNAPSEN, mighty King, whose Majesty rules the manifestation of the Sixth Head of the Ancient Dragon. You, I invoke!

Come unto me, O King BNAPSEN, You who are the overthrower of all wickedness and the guardian of the Gates of Death. Behold, I have returned from the

Void, bearing the Keys to the Gates of Death and Hell. Be friendly unto me, therefore, and show me the Mysteries of which You are custodian. Teach me to unlock the chains of time and overstep the bounds of space.

Teach me Your ways, mighty King! That the consciousness of the Sixth Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the King and open your mind to what He may tell you. He will explain much concerning the nature of the dimensions which comprise the manifest Universe and the boundaries between them. He is a great teacher of physics. From Him you can gain the insight to use the knowledge of the Void to ignore the laws of physics without breaking the links that hold Reality together.

When the session feels concluded, bow your head respectfully and retreat from the King back to your altar.

Say, “I thank You, King BNAPSEN, for hearing my request, for aiding me in the science and knowledge of the Sixth Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the Sixth Head within myself, becoming a Rebellious Giant, ruling with the steadfastness of Saturn. May my rule extend throughout Time and Space and beyond. May peace remain between us, mighty King.”

Visualise the image of the King fading, and feel the atmosphere that pervades

the ritual chamber gradually dissipating.

Move to the North and trace a black, banishing Hexagram of Saturn. Intone **“BNAPSEN”** as you do so.

Move anti-clockwise to the West and trace a black, banishing Hexagram of Saturn. Intone **“BNAPSEN”** as you do so.

Move anti-clockwise to the South and trace a black, banishing Hexagram of Saturn. Intone **“BNAPSEN”** as you do so.

Move anti-clockwise to the East and trace a black, banishing Hexagram of Saturn. Intone **“BNAPSEN”** as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, King Bnapsen may be invoked again if you feel the need of further instruction in the ways of the Sixth Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

The Vision of the Void in the Waking World

The way in which the Universe is seen from the perspective of the Void provides a very, very interesting perspective upon Space-Time which can provide a tremendous realisation in how to accomplish the Work of the Sixth Head.

Within the Void, all
dimensions (except perhaps

consciousness) are unextended: they do not yet exist. Consciousness can arrange certain ideas in front or behind certain other ideas within its own framework, but they remain purely conceptual until projected into Reality. It's actually a case of shifting focus rather than repositioning things, since they have no actual position to shift.

When we are in the manifest Universe, we are aware of distance in both space and time: we can move from one place to another place, altering our location, and we move forward in time as we do so, altering our temporal position. We realise that we can only move forward in time, although our consciousness is able to look back even if our bodies cannot follow.

If we look at the entirety of the created Cosmos that is extruded from the Void, we find that the subtle

planes and otherworlds, although much more flexible and nebulous, also contain their 'versions' of time and space. The passing of time may be very different there, but events seem to proceed in a certain order. In some of these places, it may be possible to loop back to observe previous astral, mental or causal events, but they still tend to remain in a similar relation to one another. Space too exists between places, although consciousness may blink from one place to another in an instant. So although the laws of physics (applying to the physical) do not apply on the astral plane, similar relationships between different 'things' still exist. Only in the Void do these differences appear.

These relationships and laws seem to persist within the manifest Universe when we ourselves are a part of it, wrapped up in it. But when we look upon the Universe and our own

passage through it from the perspective of the Eye Open in the Void, a very different picture emerges. The view of the Universe from its first explosive emergence to its last freezing blinking out is not a progression along a measured timeline. It is a beautiful, multi-faceted jewel, a kaleidoscope of places, things and happenings, unfolding in every possible direction at once. This takes some explaining and understanding for someone who has not experienced the Vision with their own Eye. The Vision can be simplified sufficiently for the imaginative intellect *just* to be able to grasp it, which will be sufficient to begin grasping for it, but the Sixth Head requires that you seek this Vision in its full beauty and glory, which is an experience, not a thought experiment like the only one I can offer to you here, for reasons given in the final paragraph of this subsection.

If you look at your progress through your lifetime using the Eye in the Void, you do not see the single line of events that have unfolded, nor a set path from place to place. Instead, you see charted every single path that you could have followed, branching and rebranching at every possible choice you could have made. Then bear in mind that exactly the same is true for every other sentient being, and for every other thing or event whose position may be affected by the actions of every sentient being... It's a rather large picture, isn't it?

There is one branch of quantum theory that postulates a similar state to this. It's quite well known, termed the Many Worlds Theory. This suggests that every choice causes a split in reality, creating an infinite number of parallel universes, in which every choice is enacted in one universe or another.

The Vision from the Void doesn't quite go this far, it doesn't show separate, parallel universes, it just shows this single Universe, but with all choices present and manifest within it. The Void model insists that in our single Universe, we have made and followed every possible choice that it is possible for us to make in every possible circumstance that it is possible for us to encounter. They are all there, full mapped out, in complete detail, from the first moment of time to the last, and all are visible from the Void, because this time thing does not exist there. And since the entire, multi-pathed Universe is already fully mapped out, time doesn't actually exist **here** either; it only **seems** to. But it's not as cut and dried as this model would suggest. The Universe may have appeared from the Void fully formed, from start to finish, every possibility expressed within it, but in

itself it is a dead, static thing. What makes all the difference and transforms Life into such a joyous, wild ride, is **consciousness**.

Let me make a comparison to try to show how this works. Bear in mind that it is a very inadequate comparison, which will fall to pieces as soon as you start to examine it too closely, it is **not** a perfect comparison by any stretch of the imagination. But it will help you to see the kind of thing I mean.

If I am in Manchester in the United Kingdom, I decide to get in my car and drive to Edinburgh. I almost decide to drive to London, but Edinburgh tops it (maybe it's the blissful memory of a fantastic little record shop I discovered in a side street there when I was fifteen years old – see how the choices of the past still impact and influence the choices of the present?). So I get in my car and

drive to Edinburgh. Even though I do this, the road to London still exists, and things that I would have encountered on that journey had I gone that way are still happening.

This model falls very short, of course, and is grossly simplified. For a start, there are many more roads than those leading to Edinburgh and London, and there are many other choices I could have made other than going for a drive. But it serves its point: both roads exist, even though I only take one.

The view from the Void is similar, in that your impact upon the Universe is not a single narrow road. The other roads and choices – the ones you did not choose to follow – still exist, even if you can no longer see them from the route you have chosen. The big difference from the Void's perspective and our silly little model is that you actually followed **both**

roads, but your **consciousness** only followed a single track and thus only experiences the progression from that perspective. View your consciousness as a rider on a funfair ride with many branching paths. As you descend the exhilarating, helter skelter ride, you have opportunity to steer your route through the junctions. Naturally, you will only see those parts of the ride that you steer through, missing some potential spectacles, dips and turns altogether. Your ride will be unique, but the entire structure exists, even the parts you didn't pass through and see. This is how your life appears from the perspective of the Void, and the Universe appears as a huge, insanely complex intermeshing of such lives. It is consciousness which dictates the actual experience you will have.

I want you to spend some time really thinking about this until you can almost grasp it. Enter the Void and

look forth from the Eye until you can see this Universe in all its amazing diversity and possibility, spanning the entirety of time. This is the perspective of the Sixth Head. It can be frustratingly difficult for some people to grasp, and if you haven't done the Work of the previous Heads thoroughly you never will. But once the Eye focuses and sees this, you won't lose sight of it again in a hurry.

What practical different does this make? In what way does this assist the actual **Work** of the Sixth Head? In order to grasp this, I'm going to have to introduce another (inadequate, but useful) model.

Think of one of the open world, virtual reality video games that are available these days. If you play these games, you'll know what I'm talking about, but even if you don't, go to Youtube and look up some video footage of people playing games such

as *Skyrim*. Pay particular attention to how large and complete these worlds are, and just how much the players are free to do within these worlds. Then conceive of our Universe as just such a virtual reality environment, with ourselves as the avatars for players who sit in the Void, playing their game through our personae in this 'bubble Universe' which is Reality. Even before we proceed any further, this is actually a pretty good picture of how the timeless Essential Self operates through our everyday selves.

But we need to look at the model a little more closely if we're to grasp any clues from it about how to progress with our Sixth Head Work. Firstly, compare it to our earlier model. Although when we play the game, *Skyrim* appears to be a 'real' world around us, this is only how it is represented to our senses through our computer monitors. In reality, the

game is highly complex code, which governs every possibility of how a player may create his / her persona (very complex: many races and character types and skills to choose from); how that character may develop and change throughout the game depending upon player decisions and experiences; monitoring and controlling all of the other characters and monsters in the game, regulating their behaviour; keeping track of the current game state (characters may live and die, settlements may be built or levelled, depending upon player choices, also certain events occur after certain other trigger events have or have not been initiated). The list goes on, but the crux of it is that in a game of this type there is a near infinite number of things a player can choose to do, and an even larger bank of possible consequences and responses to these actions. Hell, you can even get

married, adopt kids and build a settlement in the game, all quite apart from the main storyline. So this world, which is presented to us as a 'real' landscape we can travel through and explore, interacting with its inhabitants in a multitude of ways, is in fact a huge collection of coded instructions which define every possible response to every possible input. Just like our own Universe from the perspective of the Void.

Now let's step back from the character in the game and see through the eyes of the player sitting in front of the computer or games console (i.e. the Eye Open in the Void, looking upon the representation of the Universe and experiencing it through a projected persona within the game (i.e. you, the reader, or me, the writer of this)). Let's examine what the **player** (outside the game, observing) can do, rather than what the **player's character** (inside

the game, being controlled by him / her) can do.

The player plays and enjoys the game by the rules, of course, but they can also save their progress and restore a previously saved game if their character gets killed, or if they made a bad decision and wish to reverse it. If things get too difficult, they can adjust the game's difficulty setting. They can create new characters and begin a brand new game, running alongside the existing one in a different save file. When the core game becomes too familiar, they can change it with 'mods' which literally rewrite sections of the game world by adjusting the underlying code. They can add new creatures, characters and items to the world, they can change its appearance, they can even add entire new areas to explore, as well as enhancing their own abilities in the game.

The way that our Universe is isn't too dissimilar to this from the perspective of the Void. Now that you have reached the stage of awakening the Sixth Head, you should be becoming accustomed to viewing the world around you – and your incarnate self – from this sort of perspective, realising that the Real You is not the character in the game – the physical being in the world – but the player whose perspective is Outside.

With the Sixth Head, you get to **be** the player. Hold both the Outside and incarnate viewpoints together in your mind simultaneously and then seek out the ways by which you can exercise your Will and Imagination in the Void to 'mod' the game. You can jump in time by reloading a previous saved game (this need not erase the current savegame, which is temporarily placed in abeyance). You can 'jump the tracks', retracing your

steps and discovering the consequences of choosing an alternate path at some point in your past.

These shifts in time and space, the jumping of alternate paths, will be very easy to accomplish in your inner vision if you put your mind to it, and you will find the results extremely reliable at this initiatory juncture. But true physical timeslips are also possible (at least temporary ones), and there are Adepts who can reportedly appear in more than one place at the same time. You do not need a ritual formula to accomplish these things, they are inherently part of the Head of the Rebellious Giant. But you will need to come to know the ways of the Void and how to access it, learning the triggers that will make these things happen for you. And so to Work...

The Vovin Working

The Vovin Working is intended to activate and strengthen the two poles of the Dragon in the Void (Choronzon) and the Dragon extended in the Creation of the Universe (Vovin). By activating both simultaneously the consciousness of the Sixth Head will truly blaze within you, allowing you to directly access the Void to overcome the limits of the laws of physics whilst remaining fully aware of both your extended and unextended Self. The essential identity of Everything / Nothing will become clear on an experiential level: in magic, this is the only level that counts. Not a single word in this book will count for a thing until you have enlivened them through experience.

Open with the Enochian Invoking Rite of the Pentagram.

Draw a magic square based upon the

name of Vovin. This square is actually derived from the Schuelers and is compounded from the following phrase: VOVIN-OL-OXI-VO-IOV, which means 'The Dragon has made His indwelling soul to be mighty'.

V	O	V	I	N
O	L	O	X	I
V	O	I	O	V
I	X	O	L	O
N	I	V	O	V

This magic square could alternatively be marked with Enochian characters, as shown overleaf:

V	O	V	I	N
O	L	O	X	I

V	O	I	O	V
I	X	O	L	O
N	I	V	O	V

Ensure the Eye in the Void is open, then perform the Seven Heads meditation, then focus fiercely upon the square whilst reciting the following invocation:

I

**“VOVIN, the Stooping Serpent,
before the worlds were, You were.
When all else was Not, You were.
Abiding in the places Outside,
where time is Not and space is
unbound,
where that which is, was and will be
is mixed together with that which is
only imagined,
that which will never be, that which**

might be.

**Where there is Nought else, You are,
were and have ever been.**

II

**Here I stand, Initiate of the Dragon
Mysteries**

and I am as You are, Void dweller.

**The blood of the Dragon pulses
through my veins;**

**my bones and flesh are of Your
substance.**

**The vital spark of Dragon fire burns
within my heart and mind.**

Manifest within this world,

**there is still that in me which is
Outside,**

**which bears the heritage of my
Draconian grandparent.**

I am spawn of the Stooping Dragon.

III

**I gather myself to my Self,
my mind inflamed with Dragon fire,
uplifted on beating, leathern wings,
I ride upon the Dragon's breath.
Out of space and sideways through
time I ride,
all possibilities tumbling chaotically
as I hover upon the edge of the Void,
great wings outspread, tail thrashing,
as I ponder the ultimate Darkness.**

IV

**I gaze upon the face of the Abyss
for long, timeless moments,
yet no time has passed, and no face
is there.**

**Not-this and Not-that: All is Not.
Here lies Choronzon, coiled in
Eternity.**

**Yet it is Not even Eternity,
for one moment is the same moment**

**as the last moment, which was Not.
Her Seven Heads stir in the Deep
which is Not a Deep,
Serpent eyes opening wide to stare
deep, deep within my soul,
seeing Herself reflected there.
And I see my own eye,
reflected in Hers,
Open in the Void.
Now that Eye is Open
and I have realised
that it has always been Open,
for there is Nought else.”**

Hold the awareness of Choronzon and Vovin, the Dragon both coiled and extended in your mind at the same time. Feel the tension between them, the dynamic flow between Unmanifest and Manifest, but also the essential identity between them. Then affirm that you possess both these poles within your very own Self and can use them to rewrite Reality.

When you have done, burn the magic square to ashes, releasing the energy of the Working into the world.

Close with the Enochian Banishing Rite of the Pentagram.

This ritual may be repeated as desired.

Invocation of Prince

Bralges

At the commencement of the Sixth Head Work, you invoked King Bnapsen, to infuse your Work with the current of the Head of the Rebellious Giant. All of the Work you have done since then has deepened your understanding of that Head, making you aware of the powerful magical currents which operate through it, and bringing those currents under your control.

It is now time to invoke Prince Bralges to confirm and refine

the awakening of the Sixth Head within you.

What does it mean to refine and focus the powers of the Sixth Head? Prince Bralges knows the secret natures of all spirits and the means by which they may be summoned. What is meant by “all spirits”? Quite simply, the essence of all things that consciousness has given shape to, whether person, creature, deed or thought, place or event. Bralges also gives the power of invisibility. He teaches the means whereby the magician can summon any aspect of the natural order and the ability to step around the rules ordinarily governing that order when necessary.

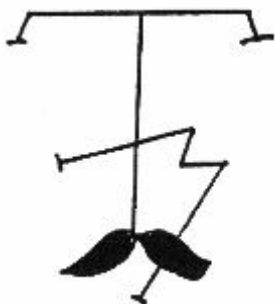
Prince Bralges wears the customary red robe and golden circlet of all the Heptarchical Princes. He is invoked as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of Saturn should be displayed, as illustrated below. This should be drawn in black ink and a black candle should be lit beside it. The sigil of Prince Bralges, also illustrated overleaf, should be upon the altar. This too should be drawn in black ink.



Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Saturn whilst intoning the name “**BRALGES**”. The Hexagram should be visualised as black in colour.



Move clockwise to the East and again trace the black invoking Hexagram of Saturn whilst intoning the name **“BRALGES”**.

Move to the South and again trace the black invoking Hexagram of Saturn whilst intoning the name **“BRALGES”**.

Move to the West and again trace the black invoking Hexagram of Saturn whilst intoning the name **“BRALGES”**.

Return to the altar. Focus upon the

Prince's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise Prince Bralges before you. He wears a red robe and a gold circlet around His brow.

Recite the following invocation:
“BRALGES, mighty Prince, who focuses and directs the manifestation of the Sixth Head of the Ancient Dragon. You, I invoke!

Come unto me, O Prince BRALGES, who has knowledge of every Spirit within the worlds, knowing their secret names and the means of their summoning. You are Master too of the arts of invisibility, concealing Your sleight of hand from the nature of things, that world sees Not what the conjurer does.

Teach me Your ways, mighty

Prince! That the consciousness of the Sixth Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the Prince and open your mind to what He may tell you. He will explain much concerning the manner in which the Universe manifests and expresses itself and the means by which the Spirits who represent its processes may be summoned and influenced. He can also teach those hidden ways in which the Cosmos may be tweaked and adjusted from behind the scenes by those whose perspective is Outside. Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the Prince back to your altar.

Say, “I thank You, Prince **BRALGES**, for hearing my request, for aiding me in the hidden knowledge of the Sixth Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the Sixth Head within myself, becoming a Rebellious Giant, a dweller on the Outside, unbound by the dictates of Law. May peace remain between us, mighty Prince.”

Visualise the image of the Prince fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace a black, banishing Hexagram of Saturn. Intone “**BRALGES**” as you do so.

Move anti-clockwise to the West and trace a black, banishing Hexagram of Saturn. Intone “**BRALGES**” as you do so.

Move anti-clockwise to the South and trace a black, banishing Hexagram of Saturn. Intone “**BRALGES**” as you do so.

Move anti-clockwise to the East and trace a black, banishing Hexagram of Saturn. Intone “**BRALGES**” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, Prince Bralges may be invoked again if you

feel the need of further instruction in the ways of the Sixth Head, or if you require a refresher course in His power. He should not be invoked idly or unnecessarily, however.

Visiting the Æthyrs:

Maz, Lit and Paz

You should now have developed sufficient sensitivity to the Work of the Sixth Head to be able to profitably visit the three Æthyrs which are associated with this Head: the Sixth through Fourth. As with those pertaining to the Fifth Head, these Æthyrs are slightly different in their 'feel' and atmosphere to those prior to ZAX.

The ritual for summoning the awareness of the Æthyrs and visiting or skrying them is identical to that used throughout and can be found under the First Head instructions.

6 – MAZ – The Urn

This is a very interesting Æthyr, whose Draconian interpretation is quite at odds with that which Right-Hand Path pundits have tended to propose.

Crowley's vision was of an urn, which contained the ashes of the Initiate's Being. Seated around this urn were three types of Adept: White (existence is joy); Black (existence is misery) and Yellow (existence is what existence is).

The 'received' interpretation of this Vision is that the Urn contains the ashes of the Initiate's Karma, which is now burned up and nullified. He / she then elects which of the three Teachings to use in order to illuminate the uninitiated, based upon their own experiences on the Path so far.

The above interpretation is

something of a nonsense. Even if we allow for the existence of Karma in the way that it is absurdly applied by most folks who bandy it about (which we don't, but more on this below), the notion that it could possibly still exist and / or be of any consequence four Æthyrs beyond the event horizon of the Abyss is utterly ridiculous. Crowley's original notion of the Adepts – a Vision with meaning to **him**, relating to his own questions and perspectives at the time with particular relevance to how he should promote *The Book of the Law*, have been dumbed down to uselessness.

The Apophis Club does not preach Karma beyond the common sense application of the ordinary processes of cause and effect (the rider to this is our insistence that – contrary to what many beginners tend to believe – magic has its own balance factor, and you cannot accomplish **any** Working of

magic without yourself being changed by in it in some way: the magician is always part of the magical process, one of the variables that are changed thereby). The ashes in the Urn of Crowley's vision represent release from the constraints of the laws of physics. The magician is now in the Abyss and can operate from Outside the Urn (the Universe). This is thus the first Æthyr assigned to the Sixth Head.

In our Vision, the three Adepts are seen through clearer eyes as the three Draconian Magi, who are attributed to the latter three Heads: the Black Magus, the White Magus and the Red Magus. The Initiate does not choose between these, but experiences their States of Being as Void-consciousness increases. At the time of beginning the Work of the Sixth Head, he / she is a Black Magus / Maga; when the Sixth Head rises in

full wakefulness and is mastered, he / she becomes a White Magus.

The principle teachings explained here are those that will be discovered in MAZ. However, at these levels of consciousness, your own Visions are likely to be much different from Crowley's, expressed in ways that will render their insights most meaningful and impactful to you.

5 – LIT – The Arrow of Truth

In LIT, the Initiate confronts the Vision of Absolute Truth, and the Truth which lies behind every religion.

This too is central to the Sixth Head, as the Initiate comes to know and Understand the Void, the secrets of Not unravelling the Knots in his / her mind. In order to Become a White Magus, the Initiate must have perceived the fullness of Voidness (a

deliberately completely paradoxical phrase which nonetheless symbolically explains the nature of the matter).

Traditionally, the central feature of this Æthyr is a gigantic arrow, which points toward Absolute Truth. In actual fact, this would be better represented as the eight-rayed Star of Chaos, which depicts eight arrows radiating out from a central point. These arrows, pointing in the eight directions, are a symbolic shorthand for an infinite number of possible truths all radiating out.

Truth, from the perspective of the Universe, is infinitely variable and relative. Truth, from the perspective of the Void, is the Void Itself. There can be no Absolute Truth in the manifest Cosmos, there can only be equilibrium. There can be No Absolute Truth in the Void, for Nothing has existence there, and this is the Absolute Truth.

To the existentialist despair of the Universe, we offer the phrase, "There is no truth". Yet from the perspective of the Void this can be reinterpreted as: "There Is NO: Truth". Aleister Crowley's *Book of Lies* is a study in this matter.

Many who visit here have visions of the world's great religions, all moving together towards a point where they are all One. Or some such similar bollocks.

The Draconian Gods have no such illusions and They will show the magician a surer Vision of what lies behind all religions. Gods such as Set and Odin will meet you here and throw down the veils of all Temples so that your eyes may rest upon the Essential Truth of Life and Spirit: the Dragon coiled in the Void, hallowed be Her Name. Before Time, Space and consciousness itself, there was the Dragon Alone. **This** is the Absolute.

4 – PAZ – Cosmos and Chaos

The vision of PAZ will take many forms, all of which will deepen the Initiate's Understanding of the Void and the way in which every possible possibility is present within it.

The magician may reach out from this Æthyr and introduce new factors into the manifest Universe. But every time he / she does, the opposite of that factor will also come into being in some other part of the Universe. In order for the bubble to exist, it must remain in a state of equilibrium, otherwise the Cosmos will simply pop out of existence.

From the perspective of a being inside the Universe, everything can seem to be Chaos, with its conflicts and upheavals and chance elements. And yet to another, the laws

of physics may seem to be beautiful and harmonious things, revealing a Universe of intricate Order. From the Void, where Nothing exists and All is unextended, the Key to existence is seen as paradox: the wildest, most exhilarating and frightening ride can only be taken on a roller coaster that has been built with absolute precision and knowledge of engineering principles.

Becoming the White

Magus

The concept of the White Magus was first suggested by Draconian Circle member Steve Dee and was subsequently outlined in the book *Dragonscales*. The White Magus may be considered a Black Magus who has come to the fullness of his / her Being.

The Black Magus is an Initiate who has entered the Void and is

henceforth able to cause change to occur in the world “by force of Will alone”, or by his / her very proximity to a situation. This person is described as Black because he / she must examine the deep Darkness of his / her own Being, uncovering all of the hidden secrets of the soul and of the Void. The White Magus is one who has come to know him / herSelf entirely, shedding the light of knowledge into every last murky corner and bringing every last aspect of Self forth into the clear light, where it can be seen and expressed clearly. There is no moral connotation to the term 'White Magus', nor has it anything to do with 'white light' religion. It is purely and simply a title for the Initiate whose consciousness has become the Light that illuminates his / her own Darkness.

The Initiate must reach an Understanding of what it means to be a

White Magus and must strive to become such a figure. This process can be assisted by meditation. Set aside a quiet time, open and close with the Enochian Pentagram Rites and then slowly speak the following text aloud to yourself, before slipping into deep thought concerning its meanings and implications:

1. *My abode is within the Darkness*
2. *and I have explored every nook, every cranny;*
3. *every shadowed corner has revealed its Secrets to me*
4. *and I have filled the Dark with the Light of my consciousness.*
5. *I am the White Light that reveals all as it IS,*
6. *but I am veiled in the Shadow of the Void*
7. *and am a nightmare to those who have not glimpsed the Outside.*
8. *I am of the Outside,*

9. *I see all of Space-Time extended
before me,*
10. *an ever-branching tangle of
possibilities.*
11. *I may play my music upon these
strings,*
12. *sometimes high, sometimes low,*
13. *but always with delicious
laughter.*
14. *I dance between the Angles in
the places that are Not.*
15. *All times and places are one to
me,*
16. *a shifting kaleidoscope of
images and experiences,*
17. *my fingertips brushing all that
IS,*
18. *my imagination embracing all
that may be,*
19. *my kisses raining upon all that is
Not.*
20. *The only Light is that which I
imagine into Being,*
21. *as my mind dances in the*

Darkness.

This meditation should be repeated regularly and the Seventh Head should not be attempted until these statements are known to be True as regards your own State of Being.

Embodying the Rebellious Giant

When the magician has become a frequent visitor to these three Æthyrs, mastering their currents and learning all that they (currently) have to tell him / her about him / herself, and when the White Magus has arisen and it feels that the time has come to move on, then you can be sure that the Sixth Head of the Dragon has fully awakened.

Before moving on to begin the Seventh Head curriculum, the Initiate should set aside time to Work this ritual to mark the ascension of the Sixth

Head and truly come to know it.

Set up your ritual chamber as usual. The only additional item required is a representation of a Giant. This may be a photograph, a model or a stylised illustration.

Also upon the altar should be a copy of the following sigil, which represents the Head of the Rebellious Giant and is constructed from the letters of the Draconian Alphabet:



Open the Working with the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of Saturn whilst

intoning the names “**BNAPSEN**” and “**BRALGES**”. The Hexagram should be visualised as black.

Move clockwise to the East and again trace the black invoking Hexagram of Saturn whilst intoning the names “**BNAPSEN**” and “**BRALGES**”.

Move to the South and again trace the black invoking Hexagram of Saturn whilst intoning the names “**BNAPSEN**” and “**BRALGES**”.

Move to the West and again trace the black invoking Hexagram of Saturn whilst intoning the names “**BNAPSEN**” and “**BRALGES**”.

Strongly visualise the Seven-Headed Dragon coiling around the Outside of your Working area. As you watch, It raises up one of Its Heads, which bears two horns, this Head stares directly

into your eyes. Your gaze meets the Dragon's and a surge of exchanged power flows back and forth between the two of you.

This Head is that of a Rebellious Giant and you meet its challenging gaze with your own. You feel all limitations falling away from you, the substance of Space-Time yours to reshape as you Will. You are not a part of the Universe and may step in and out of it as you Will.

Say, “Hail VOVIN! Hail, Ancient Dragon, who coils down through the Æthyrs, yet whose Essence is in the Void. I am Blood of Your Blood! Be with me now, mighty Mother, as I raise the Sixth Head within my Self, the Head of the Rebellious Giant, becoming a White Magus. Move and Appear, be friendly unto me, for I am the same, true Kin to the Dragon!”

Hold this sense of power and identity for as long as you can. When your concentration begins to ebb, withdraw the Essence of the Rebellious Giant inside yourself and close your eyes. Hear the Dragon slither away. Reopen your eyes when it has gone. Know that you are still linked to It and the Sixth Head remains awake and aware within you.

Move to the North and trace a black, banishing Hexagram of Saturn. Intone **“BNAPSEN”** and **“BRALGES”** as you do so.

Move anti-clockwise to the West and trace a black, banishing Hexagram of Saturn. Intone **“BNAPSEN”** and **“BRALGES”** as you do so.

Move anti-clockwise to the South and trace a black, banishing Hexagram of Saturn. Intone **“BNAPSEN”** and

“BRALGES” as you do so.

Move anti-clockwise to the East and trace a black, banishing Hexagram of Saturn. Intone **“BNAPSEN”** and **“BRALGES”** as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

The Work of the Seventh Head

The Seventh Head of the Ancient Dragon is symbolised by Typhon. Typhon is a monstrous figure in The Greek Magical Papyri who is usually compounded with the Egyptian Set as Set-Typhon. As such, this Head is a representation of the Lord of Darkness Himself. This should come as no surprise, since Set is the only God who can gaze directly into the Eye of the Dragon. It is Set who engineers “true creation” from the Void; it is Odin who shapes the World-Tree Yggdrasil from the body of Ymir. With the arising of the Seventh Head, the Initiate aspires to become a fledgling being such as the Lord of Darkness is, one stands face to face with the Dragon and Creates a new Universe from the Void. This

“annihilation of the Universe that is” and the Creation of a new one by force of Will is the signature Work of the Red Magus.

The Seventh Head's Enochian rulers are King Blumaza and Prince Bagenol and the Moon is the classical Planet which embodies its principles. The Moon is the Planet of dreams, psychic abilities, feminine Mysteries and the subconscious. It is both subtle and creative. The magician seeks to harness this subtlety and creativity toward the fulfilment of his / her Work. The Third through First Æthyrs – 3-ZOM, 2-ARN and 1-LIL – permeate this Head and its Work. These are the forces which the Enochian student of the Seventh Head will have to learn to channel, focus and master.

This Head is dedicated to the true manifestation of the Godhood of the Self and the attainment of a Divine

State of Being. This Head resonates with the State of Being which the Apophis Club terms the Red Magus.

Invocation of King

Blumaza

King Blumaza is the Enochian manifestation of the Seventh Head of the Dragon. In order to begin the Seventh Head Work of a Draconian Enochian magician, it is first necessary to invoke King Blumaza in order to open up the current of the Head to you.

The Seventh Head is represented in this Work by the Moon. It is the Planet of psychic sensitivity, dreams and creativity. When the Head of Typhon awakens, the magician becomes a creative power in his / her own right, a Being such as the Lord of Darkness is. Suggestions to assist the process can be found in the book *Draconian Consciousness..*

The rite of invocation proceeds as follows:

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of the Moon should be displayed, as illustrated overleaf. This should be drawn in purple ink and a purple candle should be lit beside it. The sigil of King Blumaza, also illustrated overleaf, should be upon the altar. This too should be drawn in purple ink.





Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of the Moon whilst intoning the name “**BLUMAZA**”. The Hexagram should be visualised as purple.

Move clockwise to the East and again trace the purple invoking Hexagram of the Moon whilst intoning the name “**BLUMAZA**”.

Move to the South and again trace the purple invoking Hexagram of the Moon whilst intoning the name “**BLUMAZA**”.

Move to the West and again trace the purple invoking Hexagram of the Moon whilst intoning the name **“BLUMAZA”**.

Return to the altar. Focus upon the King's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise King Blumaza before you. The King appears wearing a red robe with a golden crown.

Recite the following invocation:
“BLUMAZA, mighty King, whose Majesty rules the manifestation of the Seventh Head of the Ancient Dragon. You, I invoke!

Come unto me, O King BLUMAZA, You who know the secret names of all things and can speak them into being, Lord of the Mysteries of Creation.

Teach me Your ways, mighty King! That the consciousness of the Seventh Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the King and open your mind to what He may tell you. He will explain much concerning the process of Creation, how a name enshrines the Essence of a thing and how the Red Magus may speak a thing into being by naming it, providing his / her knowledge is perfect. He will teach you how to use the Keys of Creation.

When the session feels concluded, bow your head respectfully and retreat from the King back to your altar.

Say, “I thank You, King BLUMAZA, for hearing my request, for aiding me in the science and knowledge of

the Seventh Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the Seventh Head within myself, becoming as Typhon, ruling with the consciousness of the Moon. May the Universe be made anew at my command. May peace remain between us, mighty King.”

Visualise the image of the King fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace a purple, banishing Hexagram of the Moon. Intone **“BLUMAZA”** as you do so.

Move anti-clockwise to the West and trace a purple, banishing Hexagram of the Moon. Intone **“BLUMAZA”** as

you do so.

Move anti-clockwise to the South and trace a purple, banishing Hexagram of the Moon. Intone **“BLUMAZA”** as you do so.

Move anti-clockwise to the East and trace a purple, banishing Hexagram of the Moon. Intone **“BLUMAZA”** as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, King Blumaza may be invoked again if you feel the need of further instruction in the ways of the Seventh Head, or if you require a refresher course in His power. He should not be invoked idly

or unnecessarily, however.

The God of
Consciousness: The
Consciousness of God

As the Seventh Head arises, the Initiate truly experiences the reality of an awareness that has been growing within him / her ever since the Eye Opened in the Void: this realisation is that he / she **has always been in the Void, has always been a Divine Being.** The outer shell of a personality, walking around in the Universe in a physical vehicle, is but a projection, sent forth so that the Self may perceive itSelf in Its own reflection. It has all been Play.

Any Initiate who has truly Opened the Eye in the Void will have been aware of this ever since the Fourth Head awakened. But it is now, as the Seventh Head stirs, that the

realisation strikes fully home. You don't need to become a God ... because you have always been one. You don't have to strive for immortality ... because you exist outside of space and time and always have. The Work of the Seventh Head is to shift the centre of consciousness over from the physical self to the I AM.

This realisation is contained in the closing words of the series of Apep Workings, which founded the Apophis Club and are published in the book *APOPHIS*. These were a series of thirty invocations of Apep using the Call of the Thirty Æthyrs and are thus of considerable relevance to Draconian Enochian magicians. They established the initiatory framework of the Seven Heads in general and informed this present Enochian adaptation thereof in particular. Their closing statement was: **“There Is Never A Moment In Which You Are**

Not”. This should be graven upon the heart of every Draconian magician. The statement is analysed in detail in the book *APOPHIS*.

The Iaida Working

With the Seventh Head, the Initiate comes face to face with Divinity and realises that he / she is It. This is a core teaching of the Apophis Club, and of the Left-Hand Path schools in general. The Lord of Darkness, the ultimate Divinity of our Path, is the God of consciousness, and is the Giver of the Gift of consciousness to humanity. The most perfect form of worship of the Lord of Darkness is to elevate this Gift within the Self so that the Self Itself becomes Its own God. Thus the devotee of Odin honours Odin by seeking to awaken and develop the Wode-Self within his / her own being; the devotee of Set honours Set by

becoming a Set-like being.

With the Seventh Head, the magician realises that by dint of his / her consciousness, the Gift of the Dark Lord, he / she has carried the seed of personal Divinity all along, and that this Divine Self has always existed in the timeless Neverland of the Void. All of the Work and ritual and transformation of the previous Heads has led to this realisation, by revealing the spark of Divinity that lies at the very core of being, but which has so often been obscured and hidden by the multiple layers of personality and conditioning and the sheer business of everyday life. Now that spark is unveiled and allowed to shine without any obscuration. This Divine spark of Self is termed the Black Flame.

Mythologically, Set was known as the Separator, and His tool was the birthing knife which cut the umbilical cord, marking the transition

from foetus to unique individual. He took the raw un-stuff of the Void and separated it into multi-faceted Reality with gleeful abandon. We must do likewise as Initiates of the Seventh Head, initiating True Creation from the Void.

This rite seeks to invoke the current of Set in His Enochian title of Iaida – the Highest of Life – awakening the force of Creative Will within the magician and giving honour to the One who Gave it.

Open with the Enochian Invoking Rite of the Pentagram.

Draw a magic square based upon the name of Iaida, as shown below. This should be in gold ink upon a red background, the colours sacred to Set.

I	A	I	D	A

A	I	A	I	D
I	A	D	A	I
D	I	A	I	A
A	D	I	A	I

This magic square could alternatively be marked with Enochian characters, as shown below:

I	A	I	D	A
A	I	A	I	D
I	A	D	A	I
D	I	A	I	A
A	D	I	A	I

Ensure the Eye in the Void is open, then perform the Seven Heads meditation, then focus fiercely upon the square whilst reciting the following invocation:

I

**I invoke Set the Mighty, the Lord of
Darkness,
the Principle of Isolate Intelligence,
Who is enthroned in the Northern
Heavens,
beyond the constellation of the
Thigh.**

**You tore Yourself from your mother's
womb,
You rampage as the storm in the
desert,
knowing no boundaries,
transgressing all frontiers,
God of foreigners and the Unknown
future.**

II

I have made my Will as Your own,

**strengthened and tempered by the
Black Flame,
accepting my Self as my own true
Sovereign,
choosing consciousness over
conformity.**

**Not for me the comforting numbness
of creeds that prompt the mind to
slumber.**

**I am of Set, prepared for battle,
Struggle and Beauty upon my
banner.**

III

**I stand with Set in the bark of Re,
proud at the prow, spear in hand,
my Will focused and diamond hard,
casting down all that would stand
against me.**

We pass on through the halls of

**Night,
the yawning Void before us looms,
Apep coils before the Sun,
jaws agape, eyes beguiling.**

IV

**I will not falter when the Serpent's
gaze
meets my own eyes and holds them
fast.**

**My Will stands firm, my mind is not
bound,
I break through the mesmeric spell.**

**I shall not fall when the walls
tremble
and Reality extinguishes as the
threshold is crossed.**

**I shall stand erect within the Void
and my Eye shall be Opened to the
Outside.**

Merge your consciousness with that of Set, feeling His Will, power and creative force fill you, awakening Its resonance within your own Self. Set will assist you to fan the Black Flame to fierce life within you, burning away all accretions and veils, until all that is left is pure I AM.

When you have done, burn the magic square to ashes, releasing the energy of the Working into the world.

Close with the Enochian Banishing Rite of the Pentagram.

This ritual may be repeated as desired.

Invocation of Prince

Bagenol

At the commencement of the Seventh Head Work, you invoked King Blumaza, to infuse your Work with the

current of the Head of Typhon. All of the Work you have done since then has deepened your understanding of that Head, making you aware of the powerful magical currents which operate through it, and bringing those currents under your control.

It is now time to invoke Prince Bagenol to confirm and refine the awakening of the Seventh Head within you.

What does it mean to refine and focus the powers of the Seventh Head? Prince Bagenol is the form adopted by Prince Hagonel when in His Lunar manifestation. He has power and authority over all of the other Kings and Princes and has absolute power over the forces of Creation. This is the ultimate power and sovereignty which the magician seeks to learn from Him and which is the consequence of the rising of the Seventh Head.

Prince Bagenol wears a short red robe and golden circlet, and He wears a ring representing the Sun on His finger.

Set up your ritual chamber. In addition to the usual materials, a representation of the planetary sigil of the Moon should be displayed, as illustrated overleaf. This should be drawn in purple ink and a purple candle should be lit beside it. The sigil of Prince Bagenol, also illustrated overleaf, should be upon the altar. This too should be drawn in purple ink.

Perform the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the invoking Hexagram of the Moon whilst intoning the name “**BAGENOL**”. The Hexagram should be visualised as purple in colour.



Move clockwise to the East and again trace the purple invoking Hexagram of the Moon whilst intoning the name “**BAGENOL**”.

Move to the South and again trace the purple invoking Hexagram of the Moon whilst intoning the name “**BAGENOL**”.

Move to the West and again trace the purple invoking Hexagram of the Moon

whilst intoning the name
“BAGENOL”.

Return to the altar. Focus upon the Prince's sigil and chant His name until you feel the atmosphere of the chamber begin to suffuse with His presence.

Now strongly visualise Prince Bagenol before you. He wears a short red robe and a gold circlet around His brow, with a ring upon His finger symbolising the Sun.

Recite the following invocation:
“BAGENOL, mighty Prince, who focuses and directs the manifestation of the Seventh Head of the Ancient Dragon. You, I invoke!

Come unto me, O Prince BAGENOL, who has rulership over all of the other Heptarchical Kings and Princes, who wields dominion over all spirits and powers, whose

very Word is the creative power which speaks Reality into Being.

Teach me Your ways, mighty Prince! That the consciousness of the Seventh Head may arise within me, and I may see through the Eyes of the Dragon!”

Approach the visualisation of the Prince and open your mind to what He may tell you. He will explain much concerning the nature of sovereignty and the dominion of the Black Flame. He will teach the means of the Victory of consciousness over non-consciousness. Pay close heed to all that He says and teaches.

When the session feels concluded, bow your head respectfully and retreat from the Prince back to your altar.

Say, “I thank You, Prince BAGENOL, for hearing my request,

for aiding me in the hidden knowledge of the Seventh Head of the Dragon, so that I may more effectively Work my magic in the world and in my Self. Continue to aid me and to enable my eyes to see as I strive to awaken the Seventh Head within myself, becoming as Typhon, having dominion over Creation. May peace remain between us, mighty Prince.”

Visualise the image of the Prince fading, and feel the atmosphere that pervades the ritual chamber gradually dissipating.

Move to the North and trace a purple, banishing Hexagram of the Moon. Intone “**BAGENOL**” as you do so.

Move anti-clockwise to the West and trace a purple, banishing Hexagram of the Moon. Intone “**BAGENOL**” as

you do so.

Move anti-clockwise to the South and trace a purple, banishing Hexagram of the Moon. Intone “**BAGENOL**” as you do so.

Move anti-clockwise to the East and trace a purple, banishing Hexagram of the Moon. Intone “**BAGENOL**” as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

After this initial invocation, Prince Bagenol may be invoked again if you feel the need of further instruction in the ways of the Seventh Head, or if you require a refresher course in His power. He should not be invoked idly

or unnecessarily, however.

Visiting the Æthyrs:

Zom, Arn and Lil

You should now have developed sufficient sensitivity to the Work of the Seventh Head to be able to profitably visit the three Æthyrs which are associated with this Head: the Third through First. As with those pertaining to the Fifth and Sixth Heads, these Æthyrs are slightly different in their 'feel' and atmosphere to those prior to ZAX.

The ritual for summoning the awareness of the Æthyrs and visiting or skrying them is identical to that used throughout and can be found under the First Head instructions.

In this Æthyr, you will experience a Vision of the Red Magus and the exercise of His power. In my own Vision, He flew out of the Void mounted on the back of a winged Dragon. The ever-changing images of the Neverwhere of the Void roiled all around Him. He took out a sword and clove them, separating one from another, casting them down before Him. Whereupon the Dragon breathed Its fire upon them and they gained life and being.

This is the Vision of raw creative power, the ability to create and to destroy. The entire Universe is seen to be the Vision of the Red Magus, the illusion He weaves from the stuff of the Void. He bestows upon His Creation life and consciousness of its own so that it might be Self-aware, its parts growing and Coming Into Being for His delight, no longer His playthings but His fellows.

Your Vision may differ, but its lessons will be similar.

2 – ARN – Babalon

Here the magician enters a place of intense ecstasy as he / she arrives in the presence of Babalon. Here, in the first stirrings of the processes that would bring the Universe into being, we find that Desire and pleasure are its founding principles.

You are in the presence of the Divine and will commune with the Lady in your won way and learn what She would have you know.

1 – LIL – The Black Pyramid

Here in the First Æthyr the magician reaches the uttermost point that can be distinguished from the Nothing of the

Void. Here stands the Black Pyramid which is the dwelling place of Set, the God who is the Separator and whose Will holds dominion over the Universe that Is, marking it out from the Void and binding it.

Once again you will be in the presence of the Divine and must enter the Pyramid and learn what He will teach you.

0 – RIP – No Place

There is Not a Secret Zero Un-Æthyr, which can Not exist because it is Nowhere and Nowhen and there is Nothing there.

Becoming the Red

Magus

The single most important thing that distinguishes the Red Magus is the

ability to perceive the world on an Æonic scale **all the time**. Anyone who has persevered with the Draconian Enochian Initiatory curriculum up to the Third Head level or so will have experienced occasional flashes of such illumination. But the Red Magus – or the Ipsissimus by the nomenclature of other schools – is aware of it all the time.

Having Mastered the Universe and experienced the Void from which it came, the only valid test of the Red Magus' power is to destroy the Universe that is and Create a new one in its place in his / her own image. There is a secret which must be won before this is done, which will start to arise within the mind of those who have awakened the Sixth Head. It must be fully realised and enacted before the Seventh Head can rise in triumph.

This process can be assisted

by meditation. Set aside a quiet time, open and close with the Enochian Pentagram Rites and then slowly speak the following text aloud to yourself, before slipping into deep thought concerning its meanings and implications:

- 1. My colour is Red, the pulse of Life itself.*
- 2. All is Life, the Cosmos is vital and vibrant.*
- 3. All tends towards consciousness, for from consciousness it was spawned,*
- 4. given shape and form by a Will to Come Into Being.*
- 5. A laugh, a sigh, a hope, such are the things the worlds are made of,*
- 6. unfolding out of Nothing, an origami Universe that finds its shape*
- 7. from the blank flat surface of a*

an empty page.

- 8. Mine are the fingers that shape the folds,*
- 9. that sharpen the creases,*
- 10. manifesting dimensions where there were None.*
- 11. Mine is the Imagination that shapes,*
- 12. the Will that plans,*
- 13. the Desire that wishes to see something beautiful.*
- 14. I fold out and in and up; I smooth and I crumple.*
- 15. All things tend toward my Joy,*
- 16. even as I wrestle with the Other Wills that are Not-Me;*
- 17. they serve only to give definition and distinction to my Work,*
- 18. preventing sameness, preserving boundaries,*
- 19. keeping live the chance for surprise and the laughter it brings.*
- 20. I Create and I Destroy as I Will;*

21. it is done in but the blinking of an Eye.

This meditation should be repeated regularly until these statements are known to be True as regards your own State of Being.

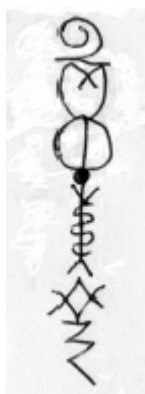
Embodying Typhon

When the magician has become a frequent visitor to these three Æthyrs, mastering their currents and learning all that they (currently) have to tell him / her about him / herself, and when the Red Magus has arisen, then you can be sure that the Seventh Head of the Dragon has fully awakened.

Before moving on destroy the Universe that Is and Create a new one from the ashes, the Initiate should set aside time to Work this ritual to mark the ascension of the Seventh Head and truly come to know it.

Set up your ritual chamber as usual. The only additional item required is a representation of Set-Typhon. This may be a photograph, a model or a stylised illustration.

Also upon the altar should be a copy of the following sigil, which represents the Head of Typhon and is constructed from the letters of the Draconian Alphabet:



Open the Working with the Enochian Invoking Rite of the Pentagram.

Move to the North and trace the

invoking Hexagram of the Moon whilst intoning the names “**BLUMAZA**” and “**BAGENOL**”. The Hexagram should be visualised as purple.

Move clockwise to the East and again trace the purple invoking Hexagram of the Moon whilst intoning the names “**BLUMAZA**” and “**BAGENOL**”.

Move to the South and again trace the purple invoking Hexagram of the Moon whilst intoning the names “**BLUMAZA**” and “**BAGENOL**”.

Move to the West and again trace the purple invoking Hexagram of the Moon whilst intoning the names “**BLUMAZA**” and “**BAGENOL**”.

Strongly visualise the Seven-Headed Dragon coiling around the Outside of your Working area. As you watch, It raises up one of Its Heads, which bears

a single horn, this Head stares directly into your eyes. Your gaze meets the Dragon's and a surge of exchanged power flows back and forth between the two of you.

This Head is that of Typhon and you meet its challenging gaze with your own. You feel the Universe shrinking beneath you and the power of Creation growing within you.

Say, “Hail IAIDA! Hail, Lord of Darkness, God of consciousness, to whom Creation is a plaything! Be with me now as I raise the Seventh Head within my Self, the Head of Typhon, becoming a Red Magus. Move and Appear, be friendly unto me, for I am the same, a true receiver of Your Gift, a beacon of the Black Flame!”

Hold this sense of power and identity for as long as you can. When your

concentration begins to ebb, withdraw the Essence of Typhon inside yourself and close your eyes. Hear the Dragon slither away. Reopen your eyes when it has gone. Know that you are still linked to It and the Seventh Head remains awake and aware within you.

Move to the North and trace a purple, banishing Hexagram of the Moon. Intone **“BLUMAZA”** and **“BAGENOL”** as you do so.

Move anti-clockwise to the West and trace a purple, banishing Hexagram of the Moon. Intone **“BLUMAZA”** and **“BAGENOL”** as you do so.

Move anti-clockwise to the South and trace a purple, banishing Hexagram of the Moon. Intone **“BLUMAZA”** and **“BAGENOL”** as you do so.

Move anti-clockwise to the East and

trace a purple, banishing Hexagram of the Moon. Intone **“BLUMAZA”** and **“BAGENOL”** as you do so.

Return to the North, and thence to your altar.

Close the Working with the Enochian Banishing Ritual of the Pentagram.

“So It Is Done!”

**There Is Never A Moment In Which
You Are Not**

APPENDICES

Ordines Descendens

Ordines Descendens – the 'Descending Hierarchy' – is a document which has seen two very limited edition printings, the first in softback, the second in hardback. My own copy is number 149 of the tiny print run of 236 copies of the 2010 hardback edition. Checking now on Amazon's used book marketplace, I find no copies currently available. Abebooks.com fares a little better, offering three copies for sale, but the prices for these range between \$150 and \$500. I regret that it's not something you're going to be able to lay your hands on easily.

Ordines Descendens is a publication which is supposed to have been the secret record of Infernal Enochian magic written down by John

Dee and Edward Kelly. Lost for centuries, the secret manuscript was handed over to Peter W. Mills, the 'describer and editor' of the printed work, who painstakingly transcribed it and prepared it for publication. The original manuscript was then returned to its owner, with no direct copies being permitted and no sight of it possible. Yes, it's one of **those** books.

So what precisely does *Ordines Descendens* contain? The supposed original frontispiece proclaims it to be "The Descending Hierarchies (which I am not at all to allow to survive) of Dr. John Dee, Scholar of Mort-Lake in Surrey. Fully Transcribed & Annotated from the Original Document which is in his Possession by Jeremiah Hobbs Esq. For his Good Friend Sir Francis Dashwood Esq." A nice touch, tossing Dashwood's name in there, bringing exciting visions of the Hellfire Club

and the Medmenham Franciscans. The frontispiece goes on to describe the work as “A Hitherto Unknown & Lost Book in which are Most Fully Described The Lords of Tartarus, with also Ways to Summon These into the Very Presence of the Alchymist...” Sounds right up my alley!

After a historical preamble, the text goes on to give a refresher in the standard Enochian Watchtowers and the manner in which the names of the Angels are extracted from them. An alternative, Infernal arrangement of powers is then presented, where instead of the four Watchtowers, there are four Infernal Palaces: the Palace of the Night; the Palace of the Blood; the Palace of the Kingdom and the Palace of the Bright One, with the Tablet of Partition being placed over these in place of the Tablet of Union. As with the Watchtowers, these Palaces are divided into sub-

quadrants: Night of the Night; Blood of the Night; Kingdom of the Night and Bright One of the Night, for example.

The Palaces are arrangements of letters in much the same manner as the Watchtowers. However, instead of a Sephirothic Cross, each sub-quadrant is based around an Inverted Cross. Names are extracted from these Palaces in much the same way as the Angelic names are extracted from the Watchtowers. The comparisons are tabulated in their general outline overleaf:

Angelic Hierarchy	Infernal Hierarchy
Great Holy Names of God	Great Infernal Names of Satan
Elemental Kings	Great Princes of Hell
Seniors	Dukes of Hell

Angels of the Sephirothic Cross	Counts of the Crux Inversus
Kerubic Angels	Presidents of Hell
Archangels	Marquises of Hell
Lesser Angels	Earls of Hell
Demons	Imps

The book proceeds to give a detailed account of how the Spirits are to be summoned, including diagrams of the appropriate magic circle and triangle of art. It points out that the Infernal Palaces are located **between** the compass points of the Watchtowers (North-East, North-West, etc.) It provides detailed invocation texts for the various classes of Spirit in the Hierarchy.

The book closes with the *13 Descending Claviculæ*, which are thirteen completely new Calls in the Enochian language, these ones geared

towards invoking the Infernal Powers and establishing a Pact with Them. There are also English translations of each Call.

Doesn't all of this just sound bloody marvellous? The question is: is it real, or is it a fake?

If our definition of 'fake' hinges upon whether or not it was written by John Dee and is a 'lost' Enochian paper by him which he was supposed to destroy before the end of his life, then the answer is dead simple: John Dee did **not** write this. Period. It is too full of anachronisms and where the text gives advice on how to pronounce certain names, it uses the Hebraic-influenced Golden Dawn pronunciation, which was invented centuries after Dee's death. This is quite apart from the objections about the lack of a manuscript to study and so forth. This is a creation by a modern author.

But if we are asking whether it is a **magical** fake and useless for our purposes, then no, it most definitely is not. The knowledge of Enochian and the magical and intellectual skill required to create this Work are of such a magnitude as to deserve our respect in their own right. *Ordines Descendens* with its Palaces and Devils and Descending Claviculæ is a very powerful and effective Enochian grimoire. Could **you** construct thirteen such convincing Calls from what we know of the Enochian language? I though not. It is eminently workable, a completely genuine grimoire of Satanic Enochian magic, even though it wasn't written by John Dee.

We might grumble to ourselves that the author should have published it under his own name. But you know, there's a long, long history of grimoires being put out there like this, under the name of a deceased

mage from a former time. Practically every grimoire writer in the Middle Ages through to early modern times claimed that their grimoire had its origins with Solomon, for example, and attributed his name to it. So take the name attribution as part of the mysterious allure of this forbidden document and play along with the joke. You'll find it adds to the mystique. Certainly, don't kid yourself, you should always retain a critical mind. But knowing the truth, it's then okay to play the game, you'll get a whole lot more out of it that way.

I really wish I could detail *Ordines Descendens* here for you, to save you the trouble of hunting down one of the rare copies of the book, but since it **is** a recent work and not an ancient one, it is of course subject to copyright. However, people who are interested and who are members of The Apophis Academy can receive

private tuition in this grimoire if the other conditions of their Initiation are met.

If you are lucky enough to get hold of a copy, my advice would be to follow the curriculum of the standard Watchtowers through to at least Fourth Head Mastery before introducing Work with the Descending Hierarchy into your programme. However, those with a wholly Satanic bent may prefer to substitute the Watchtowers with the Palaces in their practice from the outset.

Further Reading

There are a lot of Enochian books out there. This list contains only those I have personally read and referred to in the writing of this book.

Aquino, Michael A. - *The Temple of Set* (2 Vols.)

Casaubon, Meric. - *A True and Faithful Relation of What Passed For Many Yeers Between Dr John Dee and Some Spirits*

Crowley, Aleister – *Gems From the Equinox*

Crowley, Aleister; DuQuette, Lon Milo & Hyatt, Christopher H. - *The Enochian World of Aleister Crowley: Enochian Sex Magick*

DuQuette, Lon Milo – *Enochian Vision Magick*

James, Geoffrey – *The Enochian*

Magick of Dr. John Dee

Kelly, Michael – *APOPHIS*

Kelly, Michael – *Dragonscales*

Kelly, Michael – *Draconian
Consciousness*

Kelly, Michael – *Words of Power*

Kelly, Michael – *The Grimoire of the
Sevenfold Serpent*

Kelly, Michael (Ed.) - *Gods and
Monsters*

LaVey, Anton Szandor – *The Satanic
Bible*

Laycock, Donald C. - *The Complete
Enochian Dictionary*

Mason, Asenath – *The Grimoire of
Tiamat*

Mills, Peter W. (Ed.) - *Ordines
Descendens*

Regardie, Israel – *The Golden Dawn*

Regardie, Israel – *The Complete
Golden Dawn System of Magic*

Schueler, Gerald J. - *Enochian Magic*

Schueler, Gerald J. - *An Advanced
Guide to Enochian Magick*

Schueler, Gerald J. - *Enochian Physics*

Schueler, Gerald & Betty - *The Enochian Tarot*

Schueler, Gerald & Betty - *Enochian Yoga*

Tyson, Donald - *Enochian Magic For Beginners*

Whitehand, Orry - *How to Astral Travel*

Zalewski, Pat - *Golden Dawn Enochian Magic*



[\[1\]](#) A few squares contain more than one letter in some sources. The most commonly accepted as correct will be displayed on the Watchtowers shown.

[\[2\]](#) To be pedantic, there are usually said to be 64 Ruling Angels, but since the other 48 are simply reshufflings of the letters in the primary 16, they can be seen as simply a numbers game, with no real differentiation or practical application.

[\[3\]](#) It is possible to produce sigils for the Governors by tracing the letters of their names upon the Watchtowers. These may be

found in several different versions in the titles for further reading. However, I have never used them since the Governors are not invoked in a traditional fashion,

[4] This is resonant with the un-Word of Anti-Magus Michael Kelly, of which more can be learned in the continuing Work of the Apophis Club.

[5] Change the name of the Æthyr to that which you wish to invoke.

[6] Substitute the number of the Æthyr being invoked.

[7] This is the short version of the book's title, which in typical Renaissance verbosity runs to about 170 words in its full form!

[8] This strange practice is due to what I believe to be a misreading / misunderstanding of Dee's notes.

[9] This is detailed in Pat Zalewski's book, *Golden Dawn Enochian Magic*.

[10] This recounted in *Remembering Aleister Crowley*, by Kenneth Grant.

[11] There were other booklets in the Llewellyn '*Truth About...*' series, plus an *Enochian Workbook*, but these restate and summarise the contents of the five main titles and add nothing new.

[12] I find it intriguing how the

phonetics of VOVIN are so closely akin to those of FAFNIR.

[\[13\]](#) see *APOPHIS* by Michael Kelly

[\[14\]](#) See the Apophis Club's publication *How to do Sex Magic* by Orry Whitehand

[\[15\]](#) It doesn't really matter whether you choose Dee's originals, the *Word of Set*, or the Satanic variants. In fact, why not learn them all?

[\[16\]](#) The Apophis Club's view of the various parts of the human entity can get quite complex.

[\[17\]](#) From *Doctor Who: The Brain of Morbius*

[\[18\]](#) This 'purity' is not a moral judgement, it is similar to the purifying of a metal by removing particles of other substances,

[\[19\]](#) This can also be understood another vital way if we amend the punctuation simply by adding a comma: "The magician must come, to understand the powerful creative forces..."

[\[20\]](#) If the beauty of the garden fails to convince you, you're not 'seeing' it properly!